With a Foreword by Sir S. Radhakrishnan.

AHIMSA-YOGA
OR
SHRIMAN-MOHAN-GITA
श्रीमन्मोहनगीता

An exposition of Mahatma Gandhi's philosophy of non-violence,

By

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India.

with

English Translation of the Text.
by

Surendra Devi

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1. **The Status of Women in Ancient India**

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Foreword.

(BY SIR S. RADHAKRISHNAN.)

Professor Indra, in his book on the **Mohan Gita** or Ahimsa-Yoga brings out in simple Sanskrit verse the essential teachings of Gandhiji, who has given us a new technique in the history of civilisation, a technique which is in conformity with the great spiritual tradition of our country. Our age, if it is to be redeemed from barbarism, has to adopt the path of non-violence or ahimsa. It does not follow that we should acquiesce in evil and injustice. Religion, if it is sincere, expresses itself in social action. It is a relentless enemy of aggression, injustice and privilege and it overcomes them by patient endurance and suffering even unto death.

This is the message of Gandhi; resist evil by suffering. He is adopting this method in the task of emancipating his impoverished people. A fifth of the human race is struggling and striving for social progress, political liberty and a basis for co-operation with other nations on a footing of equality. Till the advent of Gandhi, Indian nationalism was essentially a product of Indian intellectuals and middle classes. It had no roots in the masses, of the Indian people. Today it is a dynamic all-encompassing movement, including illiterate peasants, and unskilled workers. For Gandhi, freedom is not merely a severance of the political bond. It is an advance into new life, where all things undergo a transformation and all forms of human oppression cease. This means a severe discipline, a new education, devotion to God and a selfless service of men. To me Gandhi is essentially a religious teacher who believes all that he professes and practises all that he enjoins.

This interesting book is a valuable contribution to the literature on Gandhi's teaching.

महात्मा मोहनः

देशदारिद्र्यसंताप-विदीर्णहृदयो यती ।
तपःकृशशरीरेण, देशदुःखं प्रकाशयन् ..

विश्वकल्याणचिन्तायां, शाश्वतं मग्नमानसः ।
दूरदर्शी मुनिः काश्चिदाकाशभ्रष्टदेवता ॥ I—39॥

सेवाधर्मंमनासक्ति-योगं कर्मार्चनाविधिम् ।
दीनार्तिनाशनं मोक्ष-साधनं बोधयन्नथ ॥ I—41॥

भगवान् वासुदेवोऽन्योऽवतीर्ण इव भारते ।
महात्मा मोहनो गान्धी-नामा विश्वविमोहनः॥ I-42॥

समुत्थानाय दीनानां, स्वातन्त्र्यस्थापनाय च ।
विश्वप्रेमप्रसाराय, सम्भूतः सोऽधुना युगे ॥ I—43 ॥

"An anchorite, with his heart bleeding wit[illegible] of the country's poverty, expressing the nation's sorrow with his body emaciated by austerities".

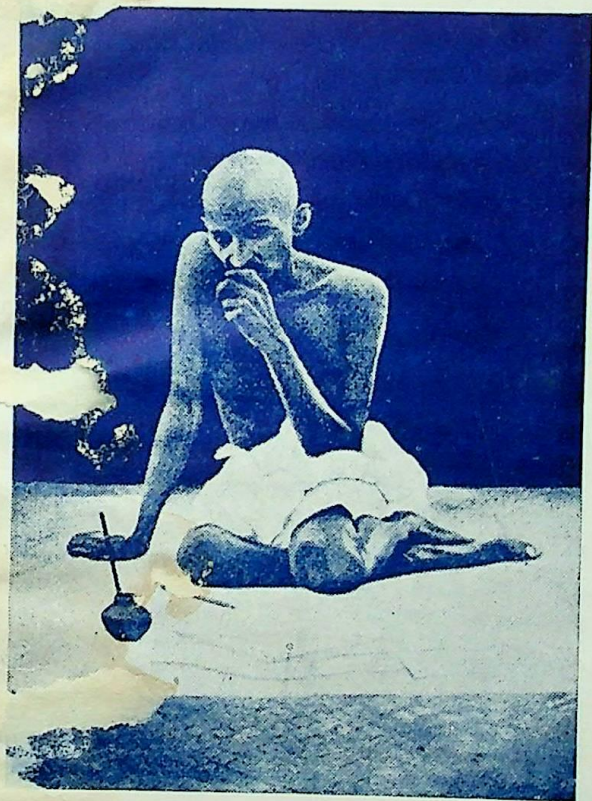
"Buried always in the contemplation of universal welfare, a far-sighted seer, a god strayed from celestial regions.

"Teaching religion of service, Yoga of non-attachment, meditation through action and alleviation of human sufferings, as the means of salvation".

"As if another Lord Krishna, re-incarnated on land of Bharata, named Mahatma Mohan Gandhi, fascinator of all the universe".

"He is born now in this age, for uplifting the do[illegible] trodden, for liberating the enslaved and for diffusing love of humanity".

समर्पणम्

Dedication

"त्वदीयं वस्तु गोविन्द, तुभ्यमेव समर्प्यते"

"Thy own thing, Lord, is dedicated to thee."

Indra.

INTRODUCTION.

"Mr Gandhi who is an incredible combination of Jesus Christ, Tammany Hall, and your father, is the greatest Indian since Buddha. Like Buddha he will be worshipped as a god when he dies. Indeed he is already literally worshipped by thousands of his people. I have seen peasants kiss the sand that his feet have trod."

Thus writes John Gunther, the world-observer. Yes, he is right. Not only thousands, but millions of Indians worship him as a super-man. He commands not the blind reverence of the masses of India, but the enlightened veneration of myriads of his affectionate countrymen who bow to him in dumb gratitude for the tremendous revolution and regeneration that he has brought in this poverty-stricken, disease-ridden, ignorance-smitten, God-forsaken land of Bharat.

His message of love of humanity is eternal. He has striven and is striving strenuously for implanting permanent peace, harmony and good-will on the earth. Non-violence—a virtue of personal conduct only so far, has been sublimated by him as an instrument of national and international policy. With him non-violence, besides being an article of faith, is a great principle impregnated with immense potentialities of universal welfare. By some he may be ridiculed as an unpracti-

cal visionary and a dreamy idealist, but in fact, he is the most practical realist who ever graced this earth. He has studied human nature at close quarters, coming in direct contact with millions of people all over the world and especially in India, and the discovery of non-violence as the panacea of all the ills of humanity, is a result of that study. The world will accept this panacea, sooner or later—rather sooner than later—and Gandhi, the prophet of non-violence will, be recognised by posterities as a Messiah of permanent peace.

In this little work, the immortal teachings of Mahatma Gandhi have been enshrined in Sanskrit—the sacred, immortal language of India. The style is that of the Bhagavad-gita. The treatise is divided into eighteen chapters. In the first chapter, Gurudev (Rabindra Nath Tagore) asks Dinabandhu (Andrews) about what his couutrymen did in the battle of independence going on in India and enquires about the prominent heroes that took part in it. Dinabandhu in reply traces the origin of India's struggle for emancipation and names Dadabhai, Beasant, Gokhale. Surendra Nath and others as pioneers of national movement and describes at some length great fighters like Lokamanya, Deshabandhu, Moti Lal, Lajpat Rai, Malaviya, Jawahar Lal and last but not the least the incomparable Mohan (Mohan Das Karma Chand Gandhi) who fought the battle of India's emancipation with deathless determination and gallantry.

In the second chapter a few more heroes are mentioned and Rajendra (prasad) is shown expressing his misgivings about the doctrine of non-violence, especially about its utility in the struggle for independence and its potentiality for ushering in an era of world-peace. From here start the discourses of Mohan, expounding the doctrine of non-violence in all its ramifications. In subsequent chapters, non-violence and other cognate principles of Gandhian philosophy with regard to truth, fasting, divine immanenence, alleviation of human sufferings etc., are propounded. In the last chapter, the eighteenth, Gandhi Ji's conception of the New World Order or Ramarajya is given and the non-violent basis of society as envisaged by the Teacher is described at some length.

It is probable that some errors of omission and commission must have crept into this attempt of exposition of Gandhi Ji's thoughts. But on the part of the author, all care was taken to interpret the Master's mind as correctly as possible. Besides volumes of "The Young India", "The Harijan" and various other journals, periodicals and books, where Mahatma Gandhi's thoughts lay scattered, the book that proved very handy in this connection was "Gandhi-Vichar-Dohan," a little treatise, containing Gandhi Ji's teachings in a compressed form, published under his own guidance and used as a Text book in Wardha-schools.

Here I may crave also indulgence of the Sanskritists.

for some grammatical inexactitudes which had to be overlooked to make the style simple and easily understandable by lay people for whom the work is primarily intended. A rigid adherence to grammar only impedes the onward march and growth of a language. A few mistakes and misprints, however, have been noted in the errata appended at the end.

Before closing these introductry remarks, I must express my gratitude to Prof. Vagishwar, my respected Sanskrit teacher and M. M. Pandit Chinnaswami Sastriar of the Banares Hindu University for revising the Sanskrit-Text in this work and giving many useful suggestions for improving it. I must thank also Dr. Prabhu Dutt Shastri, M. A., Ph. D. for going through the English translation which was done with the assistance of my affectionate sister Surendra Devi.

To my friend Mr. D. Dutt. Sindhwani, I am particularly indebted for making possible the publication of this work even in these days of paper-scarcity and high cost of printing.

I am extermely thankful to Sir S. Radhakrishnan, the eminent Indian philosopher and expositor of Gandhism, for kindly writing a foreword for the book and for his expression of appreciation of my humble work.

INDRA

Dyal Singh College, Lahore.

SHRIMAN-MOHAN-GITA

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SHRIMAN-MOHAN-GITA

First Discourse

गुरुदेव उवाच ।

आर्यावर्ते पुण्यभूमौ, दौर्भाग्येनापदङ्गते ।
दारिद्र्यदुःखिते देशे, व्याधिसन्तापपीडिते ॥१॥
अविद्यातिमिरे मग्ने, पराधीने पराश्रिते ।
उद्बोधमधुना किञ्चित्, प्राप्ते मोहात् समुत्थिते ॥२॥
भारतीयाः समुद्युक्ताः, स्वातन्त्र्यसमराङ्गणे ।
दीनबन्धो ! महाभाग ! प्रिया मे किमकुर्वत ॥३॥

Gurudev Tagore said

In Aryavarta, the sacred land, which hath unfortunately fallen into distress, is suffering from poverty, is oppressed by agonies of diseases; (1) Which is plunged into darkness of ignorance, is rotting in slavery and dependency and hath now arisen from stupor and come to some consiousness; (2), O gentle Dinabandhu, what did my beloved country-men of Bharata, arrayed in the battlefield of freedom do ? (3).

दीनबन्धुरिन्द्रियेश उवाच

दृष्ट्वा दशां तु देशस्य, शोच्यामत्यन्तविक्लवाम् ।
अभूवन् भारतीया वै, चिन्तासन्तप्तमानसाः ॥४॥

Dinabandhu Andrews said

Having seen the condition of their country, pitiable and extremely painful, the people of Bharata became worried in their minds with anxiety. (4).

दासताश्रृङ्खलाश्छेत्तुं, निर्मातुं राष्ट्रमेव च ।
स्वाधीनताधिगत्यर्थं, विदधुर्विधिपूर्वकम् ॥५॥

To break off the chains of slavery, to build a nation-state and to achieve liberty, they formed in a regular manner (5).

एकं राष्ट्रमहासङ्घं, कांग्रेसाख्यं सुविश्रुतम् ।
समरं च स्वराज्यस्य, तेनैव प्रारभन्त ते ॥६॥

A great national organisation, renowned as 'Congress' and began through it, the battle of independence (6)

बहवो नायका वीराः, शक्ता देशानुरागिणः ।
विद्वांसस्त्यागिनः स्वार्थ-शून्या लोकसमादृताः ॥७॥

Many heroes—brave, strong, patriotic, learned, self-sacrificing, free from selfishness, respected by people. (7).

मातृभूम्याः कृते प्रेम्णा, स्वप्राणानपि दित्सवः ।
भक्त्या परमया युक्ताः, सर्वस्वाहुतिमाददुः ॥८॥

Willing to dedicate even their lives loviugly for the sake of their mother-land, full of extreme devotion, brought forth offerings of all they possessed. (8).

तत्राभवन्नरश्रेष्ठो, वयोवृद्धः पितामहः ।
'दादाभाई'-सुविख्यातः, कीर्तिमान्नररञ्जनः ॥९॥

There was that prince among men, the aged grandsire, called Dadabhai—so famous and beloved of men (9).

"स्वराज्यं सर्वदा श्रेयः, कामं दोषसमन्वितम् ।
स्वाधीनं ससुखं चैव, परराज्यात् सुशासितात्" ॥१०॥

"Self-government, although full of shortcomings, yet self-dependent and joy-giving, is always better than alien government even well-administered." (10).

इत्यात्मशासनाधारं, सिद्धान्तं विश्वसम्मतम् ।
प्रख्याप्य भारतायापि, तदर्थं युद्धमाचरत् ॥११॥

Thus declaring the universally accepted doctrine of home-rule for India also, be began a fight for upholding it. (12).

अन्येऽपि बहवः शूरास्तामेव सरणिं ययुः ।
फिरोज़शाह आनन्द-चार्लूः श्रीशङ्करंस्तथा ॥१२॥

Many other warriors followed the same path—Firoz Shah, Anand Charlu and Shri Shankaran. (12).

रमेशचन्द्रदत्तो वै, बौनर्जीश्चन्द्रवर्करः ।
घोषो रासविहारीश्च, भूपेन्द्रवसुरेव च ॥१३॥

Romesh Chandra Dutt, Bonnerji, Chandravarkar, Ghosha, Ras Bihari and Bhupendra Basu. (13).

सिन्हा मज़ूमदारश्च, वासन्ती विदुषी तथा ।
हसनेमाम इत्याख्याः, सर्वेऽपि राष्ट्रनायकाः ॥१४॥

Sinha, Mazumdar, learned lady Basanti and Hussan Imam—all great generals of the nation. (14).

विशेषतो युवा वृद्धो, गोपालकृष्णगोखलेः ।
निष्कामकर्मणा दिव्य—वाचा च देशगौरवम ॥१५॥

Especially that young, yet old Gopal Krishna Gokhale with his self-less deeds and silvery tongue.(15).

समुन्निनाय सोऽत्यर्थं, प्रथितश्चाभवद् भुवि ।
पुण्या कीर्तिस्तदीया हि, भारतेऽद्यापि वर्तते ॥१६॥

Raised the status of the country and became very famous in the world. His blessed memory still abides in Bharata. (16),

सुरेन्द्रनाथबैनर्जीः, वाक्पटुर्वङ्गभूषणम्।
पथा तेनैव देशस्य, भूमानं पर्यवृंहयत् ॥१७॥

Surrendra Nath Bannerji, that jewel of Bengal, eloquent in speech, following the same path, enhanced the glory of the country. (17).

यूनस्तु वङ्गदेशीयान्, देशभक्त्या स दीपयन्।
स्वदेशजपदार्थानां, प्रेमाणं तेषु सृष्टवान् ॥१८॥

He fired the youth of Bengal with patriotism and created among them love for indigenous goods. (18).

वन्दनीयः सुरेन्द्रः सः, जात्या हृदयमन्दिरे।
प्रतिमा पूजनीयास्य, शाश्वतं राष्ट्रमन्दिरे ॥१९॥

Surrendra is adorable in the shrines of hearts by the people. His statue is worth worshipping constantly in the national temples. (19).

"स्वाराज्यं जन्मसिद्धो मेऽधिकारोऽहं ग्रहीष्ये तत्"।
इत्युच्चैः सिंहनादेनाऽ घोषयन् स महारथः ॥२०॥

"Swarajya is my birth-right, I will have it", thus proclaiming loudly with a lion's roar. (20).

महाराष्ट्रे महाज्योतिः, कश्चित् प्रादुर्बभूव ह।
बालगङ्गाधरो लोक-मान्यो लोकशिरोमणिः ॥२१॥

A great fighter, Lokmanya Bal Gangadhar, the crest of the world, appeared in Maharashtra, like a refulgent light. (21.)

तिलकं जन्मभूम्याः सः, विश्वस्यापि च मण्डनम् ।
वेदविद्वान् महाविज्ञः, पुरातत्वविशारदः ॥२२॥

He was an ornament of the motherland, as well as of the whole universe—a scholar of the Vedas, profoundly learned, well-versed in antiquities, (22).

गीताशास्त्ररहस्यज्ञः, कर्मयोगी क्रियापरः ।
क्रान्तिमुत्पादयामास, स्वातन्त्र्यसमराङ्गणे ॥२३॥

Initiated into the mysteries of the Gita Shastra, and a Karma Yogi, devoted to action. He wrought a revolution in the battlefield of freedom. (23).

महासंघस्य सेनानीः, देशस्वातन्त्र्यवाहिनीम् ।
पथि श्रेयसि संनीय, वीरलोकगतिं गतः ॥२४॥

A Great General of a great organisation, setting the army of freedom on the right path, he went the way of immortal heroes. (24.)

देशबन्धुः पुनर्जातो, वङ्गस्य चित्तरञ्जनः ।
स्वराज्यस्य दलं सोऽपि, विनिर्माय निनाय तत् ॥२५॥

Then was born Deshbandhu Chitta Ranjan of Bengal who also formed a Swrajya Party and led (25.)

नेतृत्वे तस्य भूयांसो, भारतीयाः सभागताः ।
अकुर्वन् देशसङ्ग्रामं, लोकनिर्वाचिता भृशम् ॥२६॥

Under his leadership, many an Indian went to legislatures and elected thereto again and again by the people, fought the battle of the country (26).

मोतीलालः प्रयागस्थः, प्रयोगेणामुना पुनः ।
केन्द्रदुर्ग समाक्रम्य, देशमोक्षाय युद्धवान् ॥२७॥

Moti Lal of Allahabad also following the same path attacked the central citadel and continued the fight for the liberation of the country. (27).

पंजाब केसरी लाज—पतरायो महायशाः ।
तथैव देशसङ्ग्रामं, विदधानोऽमरोऽभवत् ॥२८॥

The celebrated lion of the Punjab—Lajpat Rai—as well, fighting the battle of freedom, immortalized himself. (28).

पण्डितो मालवीयोऽपि, श्रीमान्मदनमोहनः ।
मधुराकृतिगम्भीरो, राजनीतिविशारदः ॥२९॥

Likewise, venerable Pandit Madan Mohan Malaviya-that astute politician, with sweet and serene face. (29).

त्यागमूर्तिर्जगद्वन्द्यो, धर्मपुत्रो महामनाः ।
द्रोणाचार्य इव ब्रह्म-तेजा लोकगुरुर्महान् ॥३०॥

An embodiment of self-abnegation, adorable by the world, son of Dharma, broad-minded, like Drona-

charya radiant with spiritual lustre and a preceptor of eminence. (30).

मातृभूम्या विमोक्षाय, गौरवायार्यसंस्कृतेः।
यत्नशीलः सदा ह्येष, शान्तिमार्गाश्रयी भृशम ॥३१॥

For liberation of the motherland and for restoration of ancient Aryan culture, he endeavoured unremittingly, treading the path of peace. (31).

एवमेव महान् कश्चित्, दिव्याभो दिव्यशक्तिमान्।
दैवीं विभूतिमादाया-वतीर्णो देवतोपमः ॥३२॥

Then descended like an angel a superhuman personality, with a divine glamour around him, vested with supernatural powers. (32).

जनतानयनानन्दश्चित्तचौरो विवेकवान्।
देशदेशान्तरव्याप्त-ख्यातिः सर्वजनप्रियः ॥३३॥

He was the joy of the eyes of the people, a thief of their hearts and was gifted with discrimination. His fame travelled far and wide and endeared him to all. (33).

तरुणभारतस्याथ, प्रगाढ़प्रेमभाजनम्।
स्वदेशस्य कृते त्यक्त–सौख्यस्तपसि निष्ठितः ॥३४॥

He was above all, an object of deep affection with Young India. He renounced all pleasures for the sake of his country and led an austere life. (34).

स सम्राट् हृदयानां हि, नेहरुवंशभूषणम् ।
जवाहर इति ज्ञातो, देशमुक्त्यै धृतव्रतः ॥३५॥

Verily he was the monarch of all hearts, a jewel of the Nehru family, known as Jawahar, who consecrated himself to the emancipation of his motherland. (35).

एतान् सर्वानतिक्रम्य, भानुमानिव संस्थितः ।
स्वाभासा भासयंल्लोकं, भारतं तु विशेषतः ॥३६॥

Transcending all these, stood like sun—one, making refulgent with his splendour all the universe, especially Bharata. (36).

कैलाश इव शुभ्रश्रीरुत्तुङ्गो हिमशृङ्गवत् ।
उदन्वानिव गम्भीरः, शान्तः शान्तसमुद्रवत् ॥३७॥

Majestic as the Kailash Mountain, lofty as a snow-clad peak, deep as an ocean and calm as the Pacific Sea. (37).

देशदारिद्र्यसन्ताप—विदीर्णहृदयो यती ।
तपःकृशशरीरेण, देशदुःखं प्रकाशयन् ॥३८॥

An anchorite, with his heart bleeding with agonies of the country's poverty, expressing the nation's sorrow with his body emaciated by austerities. (38).

विश्वकल्याणचिन्तायां, शाश्वतं मग्नमानसः।
दूरदर्शी मुनिः कश्चिदाकाशभ्रष्टदेवता ॥३९॥

Buried always in the contemplation of universal welfare, a far-sighted seer, a god strayed from celestial regions. (39).

महान् बुद्ध इवाबद्धो, बन्धुत्वे प्राणिभिः सह।
भूतानां भूयसां भूयो-भूमानं भावयन् भृशम् ॥४०॥

Like Mahatma Buddha, tied in close relationship with all the living beings, constantly thinking of their weal and welfare. (40).

सेवाधर्ममनासक्ति—योगं कर्मार्चनाविधिम्।
दीनार्तिनाशनं मोक्ष-साधनं बोधयन्नथ ॥४१॥

Teaching religion of service, Yoga of non-attachment, meditation through action and alleviation of human sufferings, as the means of Salvation. (41).

भगवान् वासुदेवोऽन्योऽवतीर्ण इव भारते।
महात्मा मोहनो गान्धी-नामा विश्वविमोहनः ॥४२॥

As if another Lord Krishna re-incarnated on the land of Bharata, named Mahatma Mohan Gandhi, a fascinator of all the universe. (42).

समुत्थानाय दीनानां, स्वातन्त्र्यस्थापनाय च !
विश्वप्रेमप्रसाराय, सम्भूतः सोऽधुना युगे ॥४३॥

He is born now in this age, for uplifting the down-trodden, for liberating the enslaved and for diffusing love of humanity. (44).

गुरुदेव उवाच

अधिकं श्रोतुमिच्छामि—श्लोकमस्य महात्मनः ।
कथं वा कीदृशं तेन, देशोत्थानं व्यधायि तत् ॥४४॥

Gurudev said

I wish to hear more of this Great Soul. How and what kind of national upheaval was wrought by him ? (45).

स्वाधीनताहवे हिंसा—मनादृत्यापि सर्वथा ।
विजयाय कथं के वा, वीरा वीरत्वमापिताः ॥४५॥

In the battle of independence, even discarding altogether violence, how and which heroes were moved by him to actions of gallantry and victory? (45).

दीनवन्धुरुवाच

गुरुदेव ! ब्रवीमि ते, मोहनस्य महात्मनः ।
चमत्कारमयं कार्यं, क्रान्तिकारकमेव यत् ॥४६॥

Dinabandhu said

Gurudev ! I relate to thee Mahatma Mohan's achievements which are as marvellous as they are revolutionary. (47).

भारते नैव संसारे, सकलेऽप्यप्रतिमं हि तत् ।
श्रीमन्मोहनगीताञ्च, विद्धि गीतामिमां पुनः ॥४७॥

They are unparalleled not only in India but in the whole of the world. And thou mayest know this song by the title of Shriman-Mohan-Gita. (47).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां मोहनप्रादुर्भावो
नाम प्रथमोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also
Ahimsa-Yoga, the first discourse
"The appearance of Mohan".

Second Discourse

दीनबन्धुरुवाच

एवं प्रवर्तमाने तु, महाभारतसङ्गरे।
मोहनं नायकं कृत्वा, भारतीयाः प्रयेतिरे ॥१॥

Dinabandhu said

Thus when the great war of Bharata was proceeding, the people strove, electing Mohan as their Commander-in-Chief. (1).

श्रद्धधानाः समाश्वस्ताः, सर्वे तस्यानुगामिनः।
मार्गं च मार्गितं तेन, प्रययुर्विजिगीषवः ॥२॥

All his followers, having full faith and confidence in him, desiring victory, went on the way laid down by him. (2).

राजर्षी राजगोपालो, मद्रदेश्यो विवेकवान्।
राजेन्द्रश्च विहारस्थः, स्थितधीः स्थिरमानसः ॥३॥

There was Rajgopal, that wise saintly warrior of Madras as well as that steadfast and stable-minded Rajendra of Bihar. (3).

सौराष्ट्रवल्लभो वीरः, पटेलो विट्ठलानुजः।
मुम्बई-प्रान्तनेत्री च, कवयित्री सरोजिनी ॥४॥

Sardar Patel, younger brother of Vitthala, beloved of Gujrat, poetess Sarojini, the great leader of Bombay. (4).

स च सीमाप्रदेशस्थः, पठानजातिगौरवम् ।
खानाब्दुलगफारश्च, परमेश्वरसेवकः ॥५॥

And that Khudai Khidmatgar, Khan Abdul Gaffar, the Pride of Pathans of North Western Frontier Province. (5).

अन्येऽन्यप्रान्तवास्तव्याः, नेतारो लोकवन्दिताः ।
पन्तः शुक्लस्तथा सिंहः, खरेश्च खानसाहिबः ॥६॥

There were also other popular leaders of different provinces including Pant, Shukla Singha, Kher and Khan Sahib. (6).

आज़ादजमनालाल—देसाईसत्यमूर्तयः ।
मुन्शीः विजयलक्ष्मीश्च, सर्वे मोहनमोहिताः ॥७॥

And Azad, Jamana Lal, Desai, Satyamurti, Munshi and Vijaya Lakshmi—all entranced by Mohan. (7).

तस्याज्ञां तु शिरोधार्यां, कृत्वा कर्मपरायणाः ।
अहिंसाविधिना युद्ध—माचरन् युद्धकोविदाः ॥८॥

All dutifully carrying out his orders, skilful in the art of fighting, continued the struggle in a non-violent manner. (8).

एकदा हि विहारान्तश्चम्पारणभुवि स्थितम् ।
मोहनं तु समागत्य, महासेनापतिं पतिम् ॥९॥

श्रद्धया परयोपेतो, विनीतात्माऽधिनायकः ।
राजेन्द्रो व्याजहारेमां, सादरं मधुरां गिरम् ॥१०॥

Once, General Rajendra of humble soul, reverently approached Mohan, his Master and Commander-in-Chief, standing in Champaran-land of Bihar and respectfully uttered the following sweet words. (9, 10).

राजेन्द्र उवाच

किमित्यार्य विधायैतदुग्रसङ्ग्रामताण्डवम् ।
दिधक्षसि मुधा सर्वं, भारतं शान्तिसंयुतम् ॥११॥

Rajendra said

Why O Noble Sire ! starting this mad dance of war, dost thou wish, for nothing, to set fire to Bharata, devoted to peace ? (11).

क्षिपन् कारागृहेष्वेवं, वीरान् सहस्रशो वृथा ।
किमेवं देशकल्याणं, विनाशं वा चिकीर्षसि ॥१२॥

Throwing thousands of warriors into prisons uselessly, what good or be it perdition, dost thou wish to do to thy country ? (12).

दीनान् दरिद्रयन् भूयो, दुःखितान् दुःखयन् पुनः ।
सन्तप्तांस्तापयंश्चैव, किं श्रेयः पश्यसि प्रियम् ॥१३॥

Impoverishing the poor, distressing thc distressed and oppressing the oppressed all the more, what good dost thou see, pleasing to thyself ? (13.)

वियुक्ताः पितृभिः पुत्राः, भर्तृभिश्च पतिव्रताः ।
स्वसारो भ्रातृभिश्चैव, किन्निमित्तं कृताः पृथक् ॥१४॥

Sons have been separated from fathers and wives from husbands. For what reason sisters have been separated from brothers ? (14.)

देशोऽयं दीर्घनिद्रायां, प्रसुप्तोऽसंशयं चिरात् ।
मन्ये दीनदरिद्रोऽयं, दासताशृङ्खलाकुलः ॥१५॥

Undoubtedly this country is asleep in long slumber. I know, it is helpless and poor and bound in chains of slavery. (15).

परं द्विशतवर्षेषु, परां शान्तिस्थितिं गतः ।
सुशासनव्यवस्थायामास्थितः सुखितस्तथा ॥१६॥

But during the last two hundred years, it is settled in a state of tranquillity, is enjoying good government and is also happy. (16).

व्यापारो व्यवसायोऽत्र, समृद्धनगराणि च ।
ग्रामाश्च सस्यसम्पन्नाः, देशशान्तिप्रकाशकाः ॥१७॥

Here are commerce, industries, prosperous cities and flourishing villages which indicate the peaceful state of the country. (17)).

किमर्थं शान्तिमेतान्तु, देशसन्तोषदायिनीम् ।
विद्रोहाग्निप्रसारेण, विनाशयितुमिच्छसि ॥१८॥

Why dost thou, by spreading the conflagration of rebellion, wish to disturb this placid calm which is giving so much contentment to this country ? (18).

अज्ञोऽस्म्यहं मोहविमूढचेताः
सन्देहसन्दोहहतान्तरात्मा ।
जाने न कल्याणगतिं स्वकीयां
ज्ञानाय तेऽहं शरणागतोऽस्मि ॥१९॥

I am ignorant ; my mind is confused and my soul is weighed down with swarms of doubts. I do not know which way lies my welfare. I come to thy refuge for enlightenment. (19).

कर्तव्यकर्मं प्रति बोधशून्यो
न युध्यमानः किल कातरोऽहम् ।
पृच्छामि यन्मे परमं हितं स्या-
च्छिष्योऽस्मि ते मोहन ! शाधि मां त्वम् ॥२०॥

Devoid of understanding as to my duty, not fighting and dejected, I ask thee about my supreme good. I am thy disciple, O Mohan, teach me. (20).

श्रीभगवानुवाच

लोकेऽस्मिन् द्विविधा शान्तिः, प्रोक्ता शान्तिप्रिय ! प्रिय !
श्मशानशान्तिरुद्यान—शान्तिश्चैव सुलक्षणा २१॥

Shri Bhagavan said

My dear Shantipriya, there are two varieties of peace in this world—one the peace of the graveyard and the other well-defined peace of the orchard. (21).

उद्याने सरितोऽरिक्ताः, वहन्ति वान्ति वायवः ।
मधुरं विहगा मुग्धाः, गायन्ति प्रातरुत्थिताः ॥२२॥

In an orchard brimful rivulets flow, breezes blow, innocent birds awaken in the dawn and sing melodiously. (22).

नृत्यन्ति केकिनो मत्ताः, कुरङ्गा विहरन्ति च ।
स्वनन्ति तरवश्चापि, समीरमर्मरायिताः ॥२३॥

Delightful peacocks dance ; deers leap and jump; even trees murmer against the wind. (23).

विकिरन्ति च सोल्लासं, पुष्पाणि वनदेवताः ।
वितरन्त्यः ससङ्गीतं, सुरेभ्यः कुसुमस्रजः ॥२४॥

And forest goddesses offer garlands to gods in the accompaniment of music and scatter flowers all round with joy. (24).

तथापि प्रकृतिः शान्ता, गम्भीराकृतिसुन्दरी ।
शान्तिं तनोति सर्वत्र, शुभ्रां परमशोभनाम् ॥२५॥

Yet, Nature is calm, serene and beautiful. She spreads profound and solemn peace everywhere. (25).

श्मशानेऽपि तथा शेवे, शान्तिरेकान्तनीरवा।
यत्र च घोरनिद्रायां, शेरते हि शरीरिणः ॥२६॥

In the graveyard also prevails extreme stillness wherein people lie benumbed with deep slumber. (26).

एको महाशनस्तत्र, श्वसिति केवलं वलात्।
आकर्षन् विष्टपं कृत्स्नं, कालः कवलयन्निव ॥२७॥

Breathes there only one omnivorous Being, Death, dragging forcibly the whole universe towards Himself and devouring it. (27).

वायुर्न वेपते तत्र, धुन्वन्ति तरवो न च।
खेलन्ति न खगाश्चापि, तस्मिन्नन्तकसद्मनि ॥२८॥

The wind stirs not there, plants move not and birds play not in that abode of Death. (28).

नाहं तु तादृशीं शान्तिं, शरीरात्मविनाशिनीम्।
स्वदेशायाभिनन्दामि, मनोबुद्धिविघातिनीम् ॥२९॥

I do not like for my country that kind of peace—annihilating body and soul and destroying intellect and reason. (29).

हा कष्टं मे मृतप्रायाः, निर्वीया देशवन्धवः।
दास्यदोषान्न जानन्ति, मृषाशान्तिविमोहिताः ॥३०॥

Alas! my countrymen are emasculated and well-nigh dead. Deluded by false peace they do not realise the curse of slavery. (30).

तानिमान् भारतीयान् स्वानुद्धृत्य मृत्युशान्तितः ।
शान्तिं प्रति निनीषामि, श्रेयसीं जीवनप्रदाम् ॥३१॥

Taking out these my people of Bharata from the stillness of Death, I wish to lead them unto peace that ennobles and rejuvenates. (31).

सेयं शान्तिः सुवीराणां, निर्बलानां न सर्वथा ।
निर्भयानां स्वतन्त्राणामात्मसम्मानशालिनाम् ॥३२॥

This is the peace of the strong and never of the weak. It is of the fearless, the free and the self-respecting. (32).

तामेव शान्तिमिच्छामि, द्रष्टुं लोके प्रतिष्ठिताम् ।
विश्वस्मिन्नपि विश्वेऽस्मिन् , भारते तु विशेषतः ॥३३॥

I wish to see that peace established among people in all the countries of the world, especially in my Bharata. (33).

राजेन्द्र उवाच

संसारेऽस्मिन् महायुद्ध—कोलाहलसमाकुले ।
विश्वशान्तिदिवास्वप्नं, कथं देव ! दिदृक्षसे ॥३४॥

Rajendra said

My Lord, how wishest thou to see the day-dream of universal peace in this world, tumultuous with thunders of fierce wars ? (34).

जातयो जनताः पूगाः, गणाः श्रेण्यः समाजकाः ।
समुदायास्तथा सर्वे, विद्वेषवन्हितापिताः ॥३५॥

Nations, peoples, tribes, clans, classes. societies and graups—all are burning in the fire of mutual animosity. (35).

कलहः परिवारेषु, सुतेषु जनकेषु च ।
प्रत्यहं पतिपत्नीषु, प्रतिग्रामं गृहे गृहे ॥३६॥

There is friction in each family, in each home, in each village, everyday, among sons and parents and among husbands and wives. (36).

कथमार्य ! जगत्यस्मिन्नशान्ते विप्लवाकुले ।
शान्तिमसम्भवप्रायां, त्वं स्थापयितुमिच्छसि ॥३७॥

How O Noble Sire ! in this warring and rebellious world, wishest thou to establish peace, which is well-nigh impossible ? (37).

श्रीभगवानुवाच

न मन्येऽसम्भवं किञ्चिज्जात्वहं जगतीगतम् ।
मनुष्यप्रकृतिं दैवीं जाने च प्रयते तथा ॥३८॥

Shri Bhagavan said

Never do I consider aught impossible in this world. I recognise human nature to be divine and endeavour accordingly. (38).

सर्वेषां हृदयान्तेषु, चेतःप्रान्तान्तरस्थितौ ।
सुरासुरौ विराजेते, कार्याकार्यनियामकौ ॥३९॥

In the innermost recesses of every human heart are hidden, god and demon, who determine good and evil propensities of man. (39).

आसुरीं विकृतिं प्राप्तः, पुरुषश्चेष्टते पृथक् ।
सुरत्वप्रकृतिं यातः, नरस्तु चेष्टते पृथक् ॥४०॥

Man acts differently while subject to demoniacal propensities and he acts quite differently, while subject to divine propensities. (40).

असुरः संस्तमोमूढः, क्रुध्यन् द्रुह्यन् द्विषन् शसन् ।
निर्दयं युध्यमानः सः, रक्तलोलुपमानसः ॥४१॥

As a demon overwhelmed by darkness, he is given over to wrath, malice, enmity and slaughter. And fighting ruthlessly he is athirst for the blood of others (41).

सङ्गरं वीरताक्षेत्रं, रुधिरस्रावनं नयम् ।
परपीडां परग्लानिं, देशभक्तिं स बुध्यते ॥४२॥

He deems a battle-field as an exercise-ground of chivalry, shedding of blood as an act of policy and oppression and humiliation of others as a virtue o patriotism. (42).

सुरश्च सन् पुनः सत्व-प्रधानो मुदितायुतः ।
मैत्रीपवित्रितां वृत्तिं वितन्वन् स समन्ततः ॥४३॥

As a divine being, man has predominance of purity in him. He is full of joy and radiates round him bright rays of compassion. (43).

न केवलं स्वजातीयान्, जगतः प्राणिनोऽखिलान् ।
स्नेहसान्द्रदृशा पश्यंश्चिन्तयन् विश्वमङ्गलम् ॥४४॥

Meditating on the universal welfare he looks upon not only nationals of his own country, but citizens of the whole world with eyes, full of affection. (44).

अहिंसामात्मनः प्राणान्, सत्यं श्वासांश्च जीवनम् ।
दीनार्तिनाशनं मोक्षं, देवपूजां च बुध्यते ॥४५॥

He takes Ahimsa as his very life, Satya as his breaths and alleviation of human sufferings as the best way of worshipping God and achieving salvation. (45).

राजेन्द्र उवाच

अहिंसा नाम सिद्धान्तः, प्रेयांस्ते विश्वविश्रुतः ।
परं नास्यावगच्छामि, तत्वतः शुद्धकल्पनाम् ॥४६॥

Rajendra said

Non-violence is thy most favourite and universally known doctrine. But I do not understand its full implications very clearly. (46).

अहिंसाव्रतिनो भाषा, काऽहिंसास्थस्य मोहन ।
अहिंसकः किमासीत, किं कुर्वीत ब्रुवीत किम् ॥४७॥

What is the definition of one pledged to non-violence and steadfast in non-violence ? O Mohan, how should a non-violent person sit, how should he act and how should he talk ? (47).

श्रीभगवानुवाच

मनसा कर्मणा वाचा, कस्यापि तु कदाचन ।
चेष्टतेऽमङ्गलं यो नाऽहिंसाव्रती स उच्यते ॥४८॥

Shri Bhagavan said

He is called as one pledged to non-violence, who doth never cause injury to any body, in his thought, action and speech. (48).

स्वयं दुःखानि भूयांसि सोढ्वापि कृच्छ्रवेदनाः ।
परेषां मङ्गलाकाङ्क्षी, सोऽहिंसास्थो मुनिर्मतः ॥४९॥

He is an ascetic steadfast in non-violence who himself undergoing untold hardships and excruciating pains, wishes the welfare of others. (49).

यो भूतेषु हि सर्वेषु, कृमिपक्षिमृगादिषु ।
निर्विशेषं कृपादृष्टि-स्तस्याहिंसा प्रतिष्ठिता ॥५०॥

His non-violence is well-poised, who looks upon all beings, including insects, birds and animals with equal compassion. (50).

यश्चात्मसममन्यांस्तु, संसारप्राणिनोऽखिलान् ।
दयते सेवते चैव, तस्याहिंसा प्रतिष्ठिता ॥५१॥

His non-violence is well-poised who pities and serves all the creatures of the world, as he doth himself (51).

द्वेषो वैरमकारुण्यं, परार्थध्वंसनं तथा ।
स्वार्थाभिनन्दनं चैव, हिंसास्रोतांसि पञ्च वै ॥५२॥

There are five springs of violence, i. e. envy. enmity, cruelty, destruction of others' interests and self-aggrandisement. (52).

तानीमानि नियम्यैव, सर्वतो विद्रुतानि हि ।
अहिंसायोगमाप्नोति, प्रयतात्मा पुनीतधीः ॥५३॥

The pure-minded and pure-souled man achieves Ahimsa-Yoga by bringing under control all these (springs) running in all directions. (53).

अहिंसा नाम धर्मोऽयं, तपोमूलस्तपःश्रितः ।
तपसैव हि संसिद्धिमहिंसाव्रतिनो गताः ॥५४॥

This religion of Ahimsa is rooted in self-suffering and is dependent on self-suffering. Persons pledged to non-violence achieved perfection through self-suffering alone. (54).

नैष धर्मो नृशंसस्य, निस्त्रिंशाग्रे शिरोनतिः ।
परन्तु विजयस्तस्य, स्वात्मबलप्रयोगतः ॥५५॥

This religion is not to surrender oneself before the sword of a tyrant, but it is his (tyrant's) conquest by the use of one's soul-force. (55).

विजयो यस्त्वहिंसाया:, द्रढ़ीयान् स हि मे मत: ।
रुधिरस्रावनैर्लब्धो, जय: स्थेयान्न कुत्रचित् ।।५६।।

That which is conquest of non-violence is verily more permanent. The conquest which is achieved by shedding of blood is never permanent. (56).

कर्कशोऽपि द्रवत्यश्मा, सद्य: स्नेहहुताशने ।
निर्दयं म्रदयत्येव, प्रेमाग्नि: परिपन्थिनम् ।।५७।।

Even the hardest stone melts at once in the fire of love. The fire of love softens even a pitiless adversary. (57).

द्रवति स्नेहतापेन, हृदयं निर्दयं न चेत् ।
दोषस्तन्मन्दतायाः स:, प्रेमाग्नेर्न कदाचन ।।५८।।

If a pitiless heart doth not melt by the warmth of love, it is the lfault of insufficiency of the warmth and not of the fire of love. (58).

किन्तु शौर्यं शतघ्नीतो, गुप्त्वा परकदर्थनम् ।
नृशंसनाशनञ्चैव, निरीहशिशुयोषिताम् ।।५९।।

Wherein lies bravery, whether in blowing others to pieces and mercilessly killing innocent children and women, while standing behind the cannon. (59).

किं वा शौर्यं समागत्य, शतघ्नीमुखमुत्थितम् ।
ससाहसं सहास्यं च, मरणं स्वेच्छया सुखम् ॥६०॥

Or in approaching the yawning mouth of the cannon itself and getting oneself blown to pieces voluntarily and happily with courage and smile ? (60).

निर्वीयः पौरुषापेतः, पुरुषो न कदाचन ।
साहसं तादृशं कर्तुं, क्षमो मन्ये मनागपि ॥६१॥

I believe, that an emasculated and impotent man can never in the least degree show that kind of courage. (61).

केवलं बलवानेव, त्वहिंसाशस्त्रशासनम् ।
बोधति निर्बलो नैव, हिंसाकलुषितो हि सः ॥६२॥

Only a strong person knows how fo wield the weapon of non-violence; never doth a person whose mind is vitiated with violence. (62).

अहिंसां ज्यायसीं जाने, हिंसातो बलवत्तराम् ।
क्षमां जाने तथा दण्डा-दधिकां पौरुषान्विताम् ॥६३॥

I consider non-violence to be infinitely superior to and far more powerful than violence. I hold slso forgiveness to be manlier than punishment. (63.)

अलङ्कारः क्षमा बीर-योद्धृणां परमोत्तमः ।
मण्डनं शूरतायाः नोऽधिकञ्जाने किमप्यहम् ॥६४॥

Forgiveness is the best ornament of brave warriors. I know no other better ornament of gallantry (64).

परं क्षमा क्षमा तावद्-यावच्छक्तिस्तु दण्डने ।
क्षमां निरर्थिकां मन्ये, याऽसहायजनोत्थिता ॥६५॥

But forgiveness is forgiveness only when there exists the power to punish. I consider that forgiveness meaningless which proceeds from a helpless man. (65.)

देशस्य चापि कल्याणं, स्वराज्यप्राप्तिमेव च ।
अहिंसाविधिनैवाहं, संपश्याम्युत्तमं हितम् ॥६६॥

I think that welfare of the country, the achievement of Swarajya, and the highest destiny can be secured through the method of non-violence only. (66).

न शस्त्रसज्जिता सेना, जनताविप्लवो न वा ।
कर्तुं शक्नोति तत्कार्यं, यच्छक्यं स्यादहिंसया ॥६७॥

Neither an army equipped with destructive arms nor a popular insurgence can achieve as much, as can be achived through non-violence. (67).

जनताविप्लवो रोग—चिकित्सा न कथञ्चन ।
प्रतिशोधाधृति-क्रोध-मयी हिंसा न सौख्यकृत् ॥६८॥

A popular rebellion is in no way a remedy of the disease. Violence based on revenge, intolerance and anger can never be conducive to happiness. (68).

नातो विश्वसिमि श्रेयः, किञ्चित् स्याद्देशवासिनाम् ।
आतङ्कवादहिंसार्द्र—गुप्तमार्गाश्रयेण हि ॥६९॥

Therefore, I do not believe that any good can accrue to my countrymen by pursuing the secret and bloody path of terrorism. (69).

सीसकैर्हन्यमानोऽपि, शान्तोऽहिंसाव्रती सदा ।
ध्यायत्यक्रोधनो भद्रं घातकस्यापि दुर्मतेः ॥७०॥

A person pledged to non-violence is calm, even being killed with bullets. He wishes well even of the wicked tyrant without nursing anger in himself. (70).

नायं धर्मो मुनीनां वा तापसानाञ्च केवलम् ।
विश्वेऽस्मिन् सर्वभूतानामहिंसां धर्ममाददे ॥७१॥

This is not a religion of recluses or ascetics only. I acknowledge non-violence to be a religion of all beings in the universe. (71).

नाहमादर्शवाद्येव, स्वप्नदर्शी न निष्क्रियः ।
अहिंसां साधनं मन्येऽन्तर्जातीयव्यवस्थितेः ॥७२॥

I am not a mere idealist, or a day-dremer or an unpractica' visionary; I consider non-violence to be an instrument of international policy. (72).

अहिंसा जननी प्रेम्णोऽहिंसा शान्तिप्रदायिनी ।
अहिंसा विष्टपस्यास्य, स्थेयःकल्याणकारिणी ॥७३॥

Ahimsa is mother of harmony. Ahimsa is harb-

inger of peace. Ahimsa is accomplisher of permanant welfare of this universe. (73).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायामहिंसामीमांसा
नाम द्वितीयोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also
Ahimsa-Yoga, the second discourse
"Exposition of non-violence"

Third Discourse

राजेन्द्र उवाच

अहिंसां देश कल्याण—कर्त्रीं जानामि मोहन ।
वैयर्थ्यञ्चावगच्छामि, राष्ट्रविप्लवकर्मणाम् ॥१॥

Rajendra said

I quite understand, O Mohan ! that non-violence is an accomplisher of the country's welfare. I know also the futility of methods of terrorism. (1).

संसिद्धिर्हिंसया नैव, ज्यायसो जातु हिंसकात् ।
अहिंसा भारतायाद्य, मन्ये नीतिर्महाफला ॥२॥

Never is success possible by violence against a tyrant superior in strength. I consider non-violence to be the most fruitful policy for India today. (2).

परं तां नावगच्छामि, विश्वकल्याणसाधनम् ।
अहिंसया कथं शान्तिः संसारे सम्भवा भवेत् ॥३॥

But I do not consider that (non-violence) to be an instrument of uuiversal harmony. How peace is possible in this world through non-violence ? (3).

सहस्रशः समा याताः, मनुष्यसृष्टिसंसृतौ ।
परं नेदीयसीं शान्तिं, वीक्षे नाद्यापि कुत्रचित् ॥४॥

Thousands of years have elapsed in this ever-flowing stream of human creation, but even today nowhere do I see peace nearer. (4).

मानवप्रकृतिं वीक्ष्य, निष्ठुरां कुटिलामथ ।
कथमहिंसया विश्व-कलहान् प्रशमिष्यसि ॥५॥

Observing human nature as cruel and crooked, how wilt thou through Ahimsa appease strifes of the world ? (5).

श्रीभगवानुवाच

सत्यमेष महान् प्रश्नो, गम्भीरो गहनस्तथा ।
परं नाहं निराशोऽस्मि, विश्वकल्याणसाधने ॥६॥

Shri Bhagvan said

True, it is a supreme question—very serious and intricate. Yet, I am not despondent with regard to achievement of universal harmony. (6).

भूयांसः समरा घोराः, वर्तमाना निरन्तरम् ।
विशदं द्योतयन्त्येते, हिंसाया निर्बलं बलम् ॥७॥

The many fierce wars breaking out again and again one after the other, clearly show the impotence of the strength of violence. (7).

"नहि वैरेण वैराणि, शाम्यन्तीह कदाचन"।
सेयं भगवतो वाणी, यथार्थाद्यापि वर्तते ॥८॥

"Enmity is never extinguished by enmity". This verdict of the Lord is true even today. (8).

अवैरेणैव युद्धानां, शान्तिर्लोके भविष्यति।
हन्तैषा पावनी वाणी, निष्क्रियाद्यापि तिष्ठति ॥९॥

'By love alone there will take place cessation of wars'—this holy injunction alas ! is still lying as a dead letter. (9).

भवेयं भाग्यवान् कच्चिदवैरस्थापने भुवि।
अहिंसां सक्रियां कर्तुमाहर्तुं लोकमङ्गलम् ॥१०॥

'Perchance, I may be fortunate enough to implant harmony on the earth, to make non-violence effective and to bring about universal peace ! (10).

राजेन्द्र उवाच

यदि त्वग्रेसरः कश्चित्, कुर्यादाक्रमणं रिपुः।
निष्कारणं तदापि त्वं, किमहिंसां प्रशंससि ॥११॥

Rajendra eaid

Should an aggressive enemy launch an attack without any provocation, even then dost thou advise non-violence? (11).

श्रीभगवानुवाच

नाहं पश्याम्यहिंसातः, आक्रान्तुरन्तकृत्तरम्।
अहिंसा शोणिताकाङ्क्षा—शमयित्री रिपोरपि ॥१२॥

Shri Bhagavan said

I do not see a greater destroyer of an aggressor than non-violence. Non-violence quenches the thirst of even a blood-thirsty enemy. (12).

आक्रामन्निपतंच्छत्रुः स्वदेशान्तः समाविशन् ।
प्रतिरोध्यो न शस्त्रास्त्रैर्न वा रक्तप्रवाहणैः ॥१३॥

An attacking, invading enemy, entering into one's country should not be opposed by arms or by shedding of blood. (13.)

केवल स तिरस्कार्यः, सहयोगाप्रदानतः ।
नृशंसस्य बहिष्कारो, बलीयो मूकदण्डनम् ॥१४॥

He should only be treated with contempt by withdrawing of co-operation. The boycott of an aggressor is the severest silent punishment to him. (14).

नैतस्याक्रमणे कश्चिन्न वा देशस्य शासने ।
उत्पत्तौ वा पदार्थानां, विदधीत सहायताम् ॥१५॥

No one should render assistance to him in his invasion or the administration of the country or in production of commodities. (15).

निस्सहायो निरालम्बो, जनतातितिरस्कृतः ।
न शक्तः कश्चन स्थातुं, शासितुं तु पुनः कथम् ॥१६॥

No aggressor, helpless, shelterless and intensely despised by the people, can set his foot in a country, what to talk of his ruling over it. (16).

एवं हृदयहीनोऽपि, नृशंसो हिंसकाधमः ।
अहिंसायाः प्रयोगेण, पातितः स्यात्तु भूतले ॥१७॥

Thus even a heartless tyrant, the meanest of aggressors can be struck down on earth by the application of non-violence. (17).

यथा शाम्येत् स्वयं शीत-सलिले पतितोऽनलः ।
तथा नृशंसता शाम्येद्हिंसामृदुमानसे ॥१८॥

As fire dies out itself, thrown on cold water, so tyranny dies out on a person whose mind is softened with non-violence. (18).

नैष मार्गः सुराणां हि, देवलोकनिवासिनाम् ।
मनुष्याणामिमं वच्मि, मर्त्यलोकनिवासिनाम् ॥१९॥

This is not the path of gods alone, who live in celestial regions. I talk this of men who live on the terrestrial sphere. (19).

रुधिरप्लावनश्रान्ताः, हिंसाव्यापारपीडिताः ।
अहिंसां संश्रयिष्यन्ति, निराशाः शान्तिमीप्सवः ॥२०॥

Men tired of shedding blood, sickened with operations of violence, in despair will take recourse to non-violence in quest of peace. (20).

दवीयान्न त्वसौ कालो, विश्वकल्याणकारकः ।
कलहाः प्रशमिष्यन्ति, शान्तिर्लोके हसिष्यति ॥२१॥

Not very distant is the time, the harbinger of universal harmony, when strifes will cease and peace will smile on the earth. (21).

जातयो जातिभिर्जातु, देशा देशैः जना जनैः ।
अहिंसामन्त्रमुग्धास्तु, न द्वेक्ष्यन्ति परस्परम् ॥२२॥

Entranced by the mantram of Ahimsa, nations will never fight with nations, countries with countries and peoples with peoples. (22).

राजेन्द्र उवाच

अल्पबुद्धिरहं देव, दूरं शक्तो न वीक्षितुम् ।
पश्यामि केवलं दूरादाशारेखां कृशीयसीम् ॥२३॥

Rajendra said

A man of little vision as I am, O Lord, I cannot see far off. I see only a slender line of hope at a distance. (23).

अहिंसा विश्वशान्त्यास्तु, सम्भवं साधनं भवेत् ।
तया राष्ट्रान्तरप्रान्त-शान्तिश्चेत् सम्भवा भवेत ॥२४॥

Non-violence can be a possible means of universal peace, if through it even internal peace in a country be possible. (24).

प्रत्यहं क्रियमाणानां, कर्मणामपराधिनाम् ।
दमनाय कथं हिंसा-प्रयोगं नाभिनन्दसि ॥२५॥

Dost thou not approve of the use of violence, even for punishing criminal actions perpetrated every day by sinful persons ? (25).

प्रजाजीवनरक्षायै, रक्षायै लोकसम्पदाम् ।
शासनं राष्ट्रसंस्थायाः, कथं हिंसां विना भवेत् ॥२६॥

Without violence, how the administration of a state which exists for the protection of people's life and property, is possible ? (26).

श्री भगवानुवाच

राजेन्द्र ! राजनीतिज्ञ ! राष्ट्रचिन्ताविशारद !
नाहं पश्यामि ते चिन्ता-निमित्तं किञ्चनाप्यहम् ॥२७॥

Shri Bhagavan said

O Rajendra, thou well-versed in politics and immersed in thought of the country's welfare, I do not see any cause of thy despair. (27).

राष्ट्रं नैवावगच्छामि, केवलं दण्डनात्मकम् ।
प्रजायाः शासनं हिंसा-मनादृत्यापि सम्भवम् ॥२८॥

I do not understand State to be a mere power-system, based on punishment. Government of the people is possible even by eschewing violence. (28).

दण्डश्च द्विविधः प्रोक्तः, शोधकः प्रतिशोधकः ।
प्रथमः शोधनायैव, पापिनो मलिनात्मनः ॥२९॥

Punishment has been described of two kinds i. e. reformatory and retaliatory. The former is for reforming the sinful soul of a criminal. (29).

प्रतिशोधकदण्डस्तु, प्रतिशोधधियोत्थितः ।
प्रतिहिंसासमाविष्टो, राष्ट्रकल्याणघातकः ॥३०॥

The retaliatory punishment arises from a motive

of revenge. It is full of violence and slays the best interests of the country. (30).

तयोस्तु शोधको दण्डः, सभ्यदेशोचितो मतः।
तमेव स्थापितं सद्यो, दिदृक्षेऽहं महीतले ॥३१॥

Of the two, the reformatry type of punishment is considered befitting a civilized nation. I want to see that type established soon all over the earth. (31).

तदर्थं न महासेना, महदन्तर्बलं न वा।
आवश्यकं समाजाय, पापविजयकाङ्क्षिणे ॥३२॥

For that, are required neither large armies, nor internal troops in a state, intent upon conquering all crimes. (32).

महत्यः सर्वदेशेषु, सन्नद्धाः शस्त्रसज्जिताः।
पृतनाः सञ्चितोत्कर्षाः, युद्धवन्हिप्रदीपिकाः ॥३३॥

Large armies, standing in constant readiness, equipped with arms and amassing stupendous strength, only inflame the conflagration of wars in different countries. (33).

निश्शस्त्रीकरणं तासामहिंसादीक्षितात्मनाम्।
केवलं बलवन्मन्ये, विश्वकल्याणसाधनम् ॥३४॥

I consider disarmament of those (armies) and their training in the technique of non-violence, as the only powerful means of universal amity. (34).

परराष्ट्रं तु संवीक्ष्य, भृशं युद्धपराङ्मुखम् ।
नान्यराष्ट्रो मुधा योद्धुमुत्सहते कदाचन ॥३५॥

When a state finds another state averse to conflict, it dares not commence a fight unnecessarily. (35).

निपतन् पतितात्मा तु, निरीहे च निरायुधे ।
भाजनं लोकगर्हायाः, सर्वैः सम्भूय पात्यते ॥३६॥

A degenerate person falling upon the innocent and the armless, becomes an object of universal contempt and is pulled down by all collectively. (36).

एवमेव निरस्त्रासु, निर्बलासु प्रजासु च ।
पशुशक्तिं प्रयुञ्जानो, गर्हणीयो हि शासकः ॥३७॥

Likewise a ruler using beastly force on disarmed and helpless people becomes contemptible. (37).

अन्तःकलहकालेऽपि, वरं प्राणविसर्जनम् ।
शान्तिरक्षाकृते नैव, शस्त्रसञ्चालनं पुनः ॥३८॥

Even on occasions of internal strifes, it is better to lay down one's life for the preservation of peace than to take up arms. (38).

यदि कतिपये वीराः, एवं प्राणान् सिसृक्षवः ।
देशशान्तिं हि रक्षन्ति, विश्वशान्तिस्ततो ध्रुवा ॥३९॥

If only a few valient men uphold internal peace by thus renouncing their lives, then the universal peace is assured. (39).

दुर्धर्षं सुदुरामर्षमहिंसाजनितं बलम् ।
हिंसका नैव जानन्ति, यदस्यान्तर्हितं हितम् ॥४०॥

The force emanating from non-violence is irresistible and irrefragable. Persons addicted to violence understand not its potential good. (40).

अहिंसा निष्क्रिया नैव, प्रक्रिया शक्तिशालिनी ।
नेयं निवृत्तिरूपास्ति, प्रवृत्तिः परमा मता ॥४१॥

Ahimsa is not inaction, but a powerful action. If is not a negative virtue, but a great positive force. (41).

शुष्मं शौर्यं सहः स्थाम, विक्रमश्च पराक्रमः ।
अन्तर्गतानि सर्वाणि त्वहिंसाया बलोत्तमे ॥४२॥

Strength, bravery, courage, steadfastness, power and prowess—all are comprehended in the infinitely superior force of non-violence. (42).

श्रद्धयाऽध्यवसायेन, जगत्कल्याणकारिणी ।
अहिंसा देवता शक्या, सा प्रसादयितुं नरैः ॥४३॥

That goddess of Ahimsa, the harbinger of universal peace can be pleased by men with faith and perseverance. (43).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायामहिंसा-
प्रयोगो नाम तृतीयोऽध्यायः

Thus in the Shriman Mohan-Gita also entitled 'Ahimsa-Yoga', the third discourse, "Application of Non-violence"

Fourth Discourse

राजेन्द्र उवाच

सुरत्वसम्पदं सत्यं, यदाहाहिंसया सह ।
अहिंसाव्रतिनः श्वास-समं मोहन तत्कथम् ॥१॥

Rajendra said

Thou describest truth, along with non-violence, as a divine accomplishment and also as breaths of a person pledged to non-violence. How is that Mohan ? (1).

श्रीभगवानुवाच

सत्यं तन्नित्यसत्यं यत्, सदा सन्नासदेव यत् ।
नानृतं विजयस्तस्मात्तस्य लोके सुनिश्चितः ॥२॥

Shri Bhagavan said

Truth is that which is eternally true; which always *is* and never *is not*. It is never attended with falsehood. Therefore its victory is sure and certain in the world. (2).

असत्यं तु पुनर्नित्यमसत्यमसदेव तत् ।
सानृतं निश्चितस्तस्मात्, सदा तस्य पराजयः ॥३॥

Whereas untruth is eternally untrue. It always *is not*. It is always attended with falsehood. Therefore its defeat is sure and certain. (3).

अहिंसा सत्यमेवास्ति, प्रकृतेः प्राकृतो गुणः।
विकारजा पुनर्हिंसा, सद्रूपा सा कथं भवेत् ॥४॥

Non-violence also is truth. It is Nature's most natural property. Whereas violence is unnatural; how can it be true ? (4).

सत्याहिंसे मम प्राणाः, मम श्वासाश्च जीवनम्।
तयोः सम्पादने कच्चित्, सफलं जन्म मे भवेत् ॥६॥

Truth and non-violence are my life, my breaths and my very being. May my birth be fruitful in accomplishing these two virtues. (6)

बाल्यात्प्रभृति सत्यस्यान्वेषणं धर्ममुत्तमम्।
अनुतिष्ठंश्चिकीर्षामि, सार्थकं जीवनं मम ॥७॥

Since my childhood I am pursuing the religion of search after truth. Thus I aspire to make my existence fruitful. (7).

सत्यमाराध्यदेवो मे, सर्वसिद्धिफलप्रदः।
तस्यार्चना सपर्या च, धर्मः प्रियतमो मम ॥८॥

Truth is my adorable God, Giver of fruits of all desires. Its worship as well as propitiation is my most beloved religion. (8).

सत्यमीश्वर आख्यातः, ईश्वरः सत्यमेव च।
अभेदमेव मन्येऽहं, तयोर्हि सत्स्वरूपयोः ॥९॥

Truth is called God and God is called Truth. I

make no distinction between the two, both having true forms. (9).

तस्यात्मा पतितो नूनं, सत्याद्विचलितस्तु यः ।
ईश्वरात् स परिभ्रष्टश्छिन्नाभ्रमिव नश्यति ॥१०॥

His soul indeed ia fallen, who deviates from truth. Separated from God, one is destroyed like a rent cloud. (10).

सत्यं ज्योतिस्तमोऽसत्यं, सत्यममृतमुत्तमम् ।
असत्यं मृत्युमार्गोऽस्ति, श्रेयः स्वं वृणुयान्नरः ॥११॥

Truth is light; untruth is darkness. Truth is immortality; untruth is death. Let man make choice of whatever is good for him. (11).

सत्यं तु भगवान् लोके, भक्तानां भाग्यशालिनाम् ।
प्रादुर्भवन् हृदन्तेषु, स्वप्रेमाणां प्रयच्छति ॥१२॥

Lord Truth manifesting Himself in the hearts of His fortunate devotees, imparts His love to them. (12).

प्रेम्णा बलवता तेन, समाविष्टोऽवशो नरः ।
संसारहितचिन्तायां, यथार्थायां प्रवर्तते ॥१३॥

Overwhelmed with that forceful love, man is unconsciously driven to right contemplation of the universal welfare. (13.)

न सत्यान्वेषकः कश्चित्, स्वार्थसंसक्तमानसः ।
परमार्थप्रियोऽसौ तु, परार्थचिन्तने रतः ॥१४॥

No seeker of truth can be a self-seeker. He is rather altruistic and devoted to thinking of others' well-being. (14).

मनुष्यजातिसेवां सः, दरिद्रदुःखनाशनम् ।
विश्वप्रेमप्रसारञ्च, सत्यार्चनां विबुध्यते ॥१५॥

He considers service of humanity, alleviation of human sufferings and diffusion of universal love, as worship of Truth. (15).

राजेन्द्र उवाच

यत्स्वरूपं तु सत्यस्य, सूक्ष्मं व्याख्यासि मोहन ।
सतां योग्यं न सामान्य-जनयोग्यं सुदुष्करम् ॥१६॥

Rajendra said

The abstract form of Truth, which thou art expounding O Mohan, is practicable only by saints. It is difficult and impracticable by ordinary folks. (16).

सत्यं वाग्विषयः प्रोक्तः, आप्तै मन्वादिभिः पुरा ।
जनसाधारणो धर्मस्तत्कथं वेत्सि मोहन ॥१७॥

Truth has been called by sages like Manu etc. as a quality of speech, a common characteristic of all. How dost thou explain that, O Mohan ? (17).

श्रीभगवानुवाच

सत्यं वाग्विषयः सत्यं, मुनिभिर्यत्प्रकीर्तितम् ।
परं मन्येऽधिकं सत्यं, हृदयस्यापि भूषणम् ॥१८॥

Shri Bhagavan said

True, truth is a quality of speech, as it has been described by sages. But I consider Truth to be more than this—also an ornament of hearts. (18).

हृदयं सर्वभावानां, जनिभूः सर्वकर्मणाम् ।
हृदयात्प्रसरन्त्येव, सरितः सुकृतैनसाम् ॥१९॥

Heart is the spring of all emotions and actions. From heart stream forth good and evil deeds. (19).

अनृताद्विरतिः सत्यं, केवलं न गिरां गुणः ।
मनसा कर्मणा वाचा, सम्यगाचरणं हि तत् ॥२०॥

Truth is not mere abstinence from falsehood, a quality of speech only. It is right conduct in thought, speech and action. (20).

यच्चिन्तयति चित्तेन, बाचा बक्ति तदेव तु ।
करोति क्रियया चापि, तत्सत्याचरणं स्मृतम् ॥२१॥

Whatever a man thinketh in his mind, should speak by his tongue and also do by his deeds. This is called right conduct. (21).

सत्यव्रती हृदन्तस्थ-परमात्मनि संश्रितः ।
शृणोति शाश्वतं तस्य, श्रद्धया नीरवं रवम् ॥२२॥

A Truth-seeker relying on God, Who resides within, constantly listens with faith to His still voice. (22).

तेनैव प्रेरितो धीमान्, कर्मणि संशयास्पदे ।
विवेकनिर्मलां शुद्धां, समाप्नोत्यवधारणाम् ॥२३॥

Guided by Him, a wise person, in actions of doubtful nature, acquires clarity of vision, discrimination and power of decision. (23).

निर्भयः स च धर्मात्मा, द्वन्द्वातीतो जितेन्द्रियः ।
सहते सुखदुःखानि, हसन् सत्यस्य रक्षणे ॥२४॥

That pious man—fearless, steadfast and self-restrained, while upholding Truth endures all pleasures and pains smilingly, (24).

सत्यप्रेम्णावजानाति, पितरं कुपथस्थितम् ।
अपि त्रैलोक्यराज्यस्य, भोगात् प्रच्यावितो भवेत् ॥२५॥

Out of love for Truth, he disregards his father, who is going on a wrong path, even if he might be deprived of the enjoyment of kingdom of all the three worlds. (25).

प्रह्लादो जगदाह्लादः, सत्यवाग् विश्वविश्रुतः ।
अवमेने पथभ्रष्टं, हिरण्यकशिपुं यथा ॥२६॥

As Prahlad, that joy of the world, true of speech and renowned in the universe, disregarded Hirnaya Kashipu (his father) who had gone astray from the right path. (26).

असिधाराव्रतं क्लिष्टं, सत्यमचलनात्मकम् ।
चलितस्तु हि पापीयान्नधिकं पापमृच्छति ॥२७॥

Truth is the hardest vow of sword. Its essence is 'not to deviate.' One who deviates—already sinful, becomes all the more sinful. (27).

सद्वृत्तसाहसस्यैष, प्रकाशः सबलो हि यत् ।
नहीति कथनीयार्थे निर्भीककथनं 'नहि' ॥२८॥

It is indeed an expression of strong character and moral courage, when 'No' is said without fear when 'No' is really meant. (28).

एवं दोषं विधायापि, दोषज्ञानमुपागतः ।
सत्यव्रती सदाचारः, स्वीकुर्याद्दोषमात्मनः ॥२९॥

Likewise, having committed a mistake, later being conscious thereof, a righteous truth-seeker will confess his aberration. (29).

नैतस्मिंल्लघुता काचिन्महत्त्वैव महोदया ।
सत्यमुद्धियमाणं वै, पुष्णाति सत्यवादिनम् ॥३०॥

There is no smallness in this (confession), but ennobling greatness only. Truth being rehabilitated surely elevates the truth-speaker. (30).

सर्वदा सर्वथा चैव, सत्यग्राही भवेन्नरः ।
काञ्चनं यत्र कुत्रापि, विवेकी चिनुयाद् यथा ॥३१॥

Man should, always, by all means, accept truth, as a wise person picks up gold wherever it is lying. (31),

अज्ञानेनावृतं सर्वमन्धकारमयं तथा ।
माययाऽविद्यया चैव, सत्यस्यापिहितं मुखम् ॥३२॥

All is enveloped by ignorance and darkness. The face of Satya is enveloped by illusion and unwisdom. (32).

आवरणमपाकर्तुं, सत्यमन्वेष्टुमेव च ।
प्रयतेत पुनीतात्मा, सत्यधर्मदिदृक्षया ॥३३॥

Let a pure-minded soul strive with a longing to see true religion, for removing that envelope and for making a search after truth. (33).

सर्वधर्मानहं मन्ये, प्रथितान् भिन्नजातिषु ।
प्रफुल्लकुसुमानीव, नानारूपाणि सर्वतः ॥३४॥

I consider all religions professed by different races as blooming flowers of various colours all round. (34).

वर्धयन्ति यथा तानि, वनोद्यानस्य रम्यताम् ।
नानाधर्मास्तथा नूनं, संसारोद्यानरम्यताम् ॥३५॥

As they (flowers) enrich the loveliness of an orchard, surely various religions enrich the beauty of the world's garden. (35).

भ्रमरश्च यथा भ्राम्यन् पुष्पाणां चिनुते मधु ।
आदत्ते सर्वधर्माणां, सत्यं सत्यव्रती तथा ॥३६॥

As a rambling bee collects honey of flowers, so a truth-seeker accepts truth of all religions. (36).

एवं सक्तः स्वधर्मेऽपि, सर्वधर्मप्रियो नरः ।
मार्गयन् सत्यमार्गं स, मृदुशान्तश्च तिष्ठति ॥३७॥

Thus devoted to his own faith, a man can be admirer of all faiths. Searching the path of truth, he lives an humble and quiet life. (37).

वीक्षते सादरं सर्वानन्यधर्मप्रवर्तकान् ।
सहते मतभेदांश्च, स स्वस्वधारणाबलान् ॥३८॥

He holds in respect all the founders of different religions. He tolerates differences of beliefs, based on strength of respective convictions. (38).

अवगच्छामि धर्मस्य, स्वरूपं धारणात्मकम् ।
ऋषिभिः पूर्वजैः प्रोक्तं, वैयक्तिकमनुत्तमम् ॥३६॥

I understand religion to be something that is to be lived. It has been described by ancient Rishis as essentially personal. (39).

स एष मूकसम्बन्धो, जीवात्मपरमात्मनोः ।
न वाचां विषयो धर्मः, केवलं तु क्रियात्मकः ॥४०॥

It is a silent relation between individual and universal self. Religion is not an object of speech. Its essence lies only in action. (40).

एतं तु पालयन् धर्मं, प्रयतात्मा पुनीतधीः ।
स सत्यपरमात्मानं, स्वयं साक्षात्करोति तम् ॥४१॥

A pure-minded blessed soul practising this religion visualises God, who is Truth. (41).

पत्नीं पुत्रानथ प्राणानपि वा भारतं प्रियम् ।
आराधनाय सत्यस्य, मुञ्चतो नास्ति मे व्यथा ॥४२॥

For upholding Truth, I may renounce my wife, my sons, my life and even my beloved Bharata without anguish and remorse. (42).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां सत्यमीमांसा नाम चतुर्थोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also Ahimsa-Yoga, the fourth chapter "Exposition of Truth."

Fifth Discourse

राजेन्द्र उवाच

योऽयं सत्याग्रहः ख्यातो, नवीनो नव्यभारते ।
अन्यत्र चापि देशेषु, स किं बोधय मोहन ॥१॥

Rajendra said

This new doctrine, called Satyagraha, which is so very famous in New India,as well as in other countries, what is that O Mohan ? Please explain. (1).

श्रीभगवानुवाच

नायं कश्चिन्नवीनोऽस्ति, भारतेऽन्यत्र चाश्रुतः ।
कुर्वे पुरातनं सत्यं, प्राचीनं तु क्रियात्मकम् ॥२॥

Shri Bhagavan said

This is not a new doctrine, unheard of in India or other countries. I am only translating ancient Satya into practice. (2).

परपक्षमसत्यस्थं, स्वपक्षं सत्यसंश्रितम् ।
मत्वा सत्यस्य रक्षार्थं, यत्नः सत्याग्रहो मतः ॥३॥

Knowing an opponent to be relying on untruth and himself on truth—an attempt to uphold truth is called Satyagraha. (3).

स एष न परापेक्षः, स्वापेक्ष एव सर्वदा ।
स्वयं दुःखसहस्राणां, सहनं नान्यपीडनम् ॥४॥

This is dependent not on others. but always on one's own self. It is suffering of thousands of hard-

ships by oneself, but not causing hardships to any one else. (4).

दुःखानि सहमानस्य, वरं प्राणविसर्जनम् ।
परमन्यायिनोऽन्याय-स्वीकारो न कदाचन ॥५॥

It is better to lay down one's life while suffering hardships than to submit to the tyranny of a tyrant. (5).

धर्मस्य च नयस्यापि, रक्षार्थे यः सदाग्रहः ।
मूकमात्मबलेनैव, स हि सत्याग्रहः स्मृतः ॥६॥

Righteous resistance for upholding truth and justice silently with soul-force is called Satya-graha. (6).

तस्य सत्याग्रहस्याथ, चत्वारः संप्रकीर्तिताः ।
स्कन्धाः सन्धायिनस्तस्य, विशदार्थप्रकाशकाः ॥७॥

There are four fundamental premises of Satya-graha which are co-related and which make the doctrine very clear. (7).

अनृतं प्रथमः स्कन्धो, येनावृतमिदं जगत् ।
नूनमृतविपर्यासो, विवृद्धः पापनामकः ॥८॥

The first premise is that wrong, the reverse of truth, named sin, is let loose in the world with which it is enveloped. (8).

द्वितीयस्त्वनृतस्यास्य, विजयः पापनाशनः ।
आवश्यकस्तथा श्रेय-स्करः स्याज्जगतः कृते ॥९॥

The second is that the conquest of this wrong is essential and beneficial for the world. It annihilates all sins. (9).

हिंसा न साधनं तस्य, पापनाशस्य सर्वथा ।
पापानां वर्धयित्री सा, क्लेशानाञ्च तृतीयकः ॥१०॥

The third ie that violence is no means of annihilating sins. It only multiplies them and also the miseries of the world. (10).

अहिंसैव पुनः पाप-शमयित्री विशेषतः ।
अनृतोन्मूलने शक्ता, स्कन्ध एषश्चतुर्थकः ॥११॥

Non-violence alone is the annihilator of sins in particular. It is competent to uproot the wrong. This is the fourth premise. (11).

सत्याग्रही सत्यपरः परेषां
दुःखानि सञ्चिन्तयति प्रबुद्धः ।
शान्तः सदा चैव मृदू रिपुभ्यो
नान्यायकार्यं सहते तु तेषाम् ॥१२॥

A wide-awake Satyagrahi, devoted to truth, thinks of sufferings of others. He is always calm and polite towards enemies, but never doth he tolerate their acts of iniquity. (12).

न्याय्यात्पथो नो विचलन् पदं स
शान्तिप्रियः शान्तिमहिंसयैव ।
धीरः सदा कामयतेऽनिराशः
श्रद्धां दधानस्तु नृणां सुरत्वे ॥१३॥

Budging not an inch from the path of justice, peace-loving, steadfast and never desponding, placing faith in the divinity of man—he always desires peace through non-violence only. (13).

सत्याग्रहोऽपरं नाम, विशालस्नेहसम्पदः ।
नाहं जानामि संसारे, स्नेहेनाजेयमेव यत् ॥१४॥

Satyagraha is another name of enormous wealth of love. I do not know aught in the world which cannot be conquered by love. (14).

नान्यान् दहति स्नेहाग्निर्दहत्यात्मानमेव हि ।
स्वयं तु दूयमानोऽपि, परांस्तु न दुनोति सः ॥१५॥

The fire of love doth not burn others, it burns itself. A Satyagrahi while himself suffering, causes no suffering to others. (15).

नमयति नृशंसं वै, स चेत आततायिनः ।
मानवी प्रकृतिः प्रायः, सर्वत्राप्येकसदृशी ॥१६॥

He (Satyagrahi) softens even the cruelest heart of a tyrant. The human nature is often the same everywhere. (16).

अभीष्टं यदि कस्यापि, भवेद्रक्तप्रवाहणम् ।
रक्तं स्यादात्मनस्तत्तु, न परस्य कदाचन ॥१७॥

If shedding of blood is desired by anybody, let it be the blood of one's own self, but not of any other. (17).

सत्याग्रही सदा वेत्ति, मरणं मारणं नहि ।
महीयो मरणं मन्ये, मारणाद् बलवत्तरम् ॥१८॥

A Satyagrahi knows how to die and not how to kill. I consider dying far greater and far more effective than killing. (18).

मृत्युर्भीषयते नैव, सत्याग्रहव्रतस्थितम् ।
हसन् स सत्यरक्षार्थं, शूलमारोहति स्वयम् ॥१६॥

Death doth not frighten a Satyagrahi. Willingly and smilingly, he mounts the scaffold for the protection of truth. (19).

सत्याग्रहचमूनाञ्च, मृत्युनिर्भयचेतसाम् ।
पुरा स्थातुं समर्था न, शक्तिः शक्तापि काचन ॥२०॥

No power, however, mighty can stand before Satyagraha-armies, whose minds are free from fear of death, (20).

असिस्तासां क्षमाऽक्षुण्णाऽहिंसा च कवचं दृढम् ।
प्रहरंस्ता नृशंसात्मा, पतत्येव पराजितः ॥२१॥

Forgiveness is their sharp sword and non-violence their strong armour. An aggressor making an attack on them falls down vanquished. (21.)

सत्याग्रहस्य सेनानीः, शस्त्रहीनोऽपि शस्त्रवान् ।
निर्मूलं कुरुते शत्रुं, वैरमुन्मूल्य तद्धृदः ॥२२॥

A Satyagrahi General even without arms, is equipped with arms. He uproots the enemy, by uprooting enmity from his heart. (22).

एवं सत्याग्रही नैव, स्वकं वेत्ति पराजयम् ।
विजयः सर्वदा तस्य, सर्वत्रापि सुनिश्चितः ॥२३॥

Thus a Satyagrahi knows not his defeat. His victory is always certain everywhere. (23).

भारतायापि मन्येऽहं, शस्त्रं सत्याग्रहं परम् ।
अमोघं सुप्रयोगञ्च, देशकालोचितं तथा ॥२४॥

I consider Satyagraha to be a very good weapon for Bharata as well. It is unfailing, is easily applicable and suited to place and time. (24).

एतेनैव हि देशस्य, कल्याणं परमं मतम् ।
नहि सत्याग्रहाच्छ्रेयो, वीक्षे स्वातन्त्र्यसाधनम् ॥२५॥

Through it is possible, the greatest welfare of the country. I do not see any other means of emancipation better than Satyagraha. (25).

सहयोगाप्रदानेन, भद्रयावज्ञया तथा ।
शक्योऽन्यायो निराकर्तुं, यत्र कुत्रापि देशतः ॥२६॥

Injustice can be driven out from all places in the country, by practising non-co-operation and civil disobedience. (26).

सत्याग्रहप्रयोगोऽयं, प्रयुक्तः सन् परस्परम् ।
पीडितं पीडकञ्चैवोपकरोत्युभयं समम् ॥२७॥

The application of Satyagraha, equally benefits both him who applies it and him on whom it is applied—the persecuted as well as the perrsecutor. (27).

नायं गुप्तप्रयोगोऽस्ति, शत्रोर्मानविमर्दकः ।
शत्रुर्न नाश्यतेऽनेन, शत्रुत्वं तस्य नाश्यते ॥२८॥

This is not a secret device to break the pride of an enemy. By it enemy is not killed, his enmity is killed. (28).

सत्याग्रही स्वदेशस्य, मित्रं विश्वस्य चापि सः ।
दीनार्तिनाशनं श्लाघ्यं, ध्येयं तज्जीवितस्य च ॥२६॥

Satyagrahi is a friend of his own country, as well as of the whole universe. Alleviation of human sufferings is the noble object of his life. (29).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां सत्य-
प्रयोगो नाम पञ्चमोऽध्यायः

Thus in the Shriman-Mohan-Gita also entitled
'Ahimsa-Yoga', the fifth discourse,
"Application of Non-violence"

Sixth Discourse

राजेन्द्र उवाच

सत्याग्रहप्रकारा ये, सम्मतास्ते परीक्षिताः ।
तानहं श्रोतुमिच्छामि, समाजव्यक्तिशोभनान् ॥१॥

Rajendra said

I desire to hear the several types of Satyagraha, which are well experimented and approved by thee and which are proper for society as well as individuals. (1).

श्रीभगवानुवाच

नाहं वेद्मि समग्रांस्तु, विशेषान् सर्वसम्मतान् ।
प्रतिराष्ट्रं प्रति व्यक्ति, विभिन्नान् देशकालतः ॥२॥

Shri Bhagavan said

I do not know all the universally approved varities, as they differ with each state, individual, place and time. (2).

तथापि चतुरस्तस्य, प्रयोगान् स्वपरीक्षितान् ।
सोपानानीव सत्यस्य, राजेन्द्र कथयामि ते ॥३॥

Yet, O Rajendra, I tell thee its four self-experimented types, which are just like four steps of truth. (3)

आद्यः सामोपचारोऽस्ति, स साम्नाऽनुनयेन च ।
विरोधिपरपक्षस्य, प्रयत्नोऽधर्मनाशने ॥४॥

The first is peaceful conciliation by pleading and persuading. It is an attempt to curb the unjust nature of an adversary. (4).

धैर्यस्योदारतायाश्च, पराकाष्ठा त्वपेक्षिता ।
नहि सामप्रयोगे वै, प्रशस्ता स्याद् धृतिच्युतिः ॥५॥

There is required the maximum of forbearance and charity. In concliation-method, loosing of heart is not praise-worthy. (5).

यदि स्यान्निष्फलो यत्नः, साम्नोऽप्यनुनयान्वितः ।
तदैवान्यप्रयोगाणां, विधिः श्रेयस्करो मतः ॥६॥

If the method of persuasive cociliation fails, then alone application of other methods is commendable. (6).

अपि सामेतरान् योगान्, प्रयुञ्जानो धृतिव्रतः ।
पुनः सामप्रयोगाय, भवेद्रिपुषु तत्परः ॥७॥

A Satyagrahi, pledged to forbearance, even applying methods other than conciliation, must be always ready for trying again conciliation with his opponents. (7).

यावत्तु न भवेच्छत्रोर्हृदयपरिवर्तनम् ।
तावत् सत्याग्रही साम-साफल्यं नावगच्छति ॥८॥

As long as change of heart is not effected in the enemy, so long a Satyagrahi does not take Satyagraha to be successful. (8).

सर्वथाऽसफले साम्नि, प्रयोगस्तु द्वितीयकः ।
प्रयोज्योऽसहयोगाख्यः, सहयोगाप्रदानतः ॥९॥

When conciliation has altogether failed, then the second method called non-co-operation, by withdrawal of all assistance, should be put into practice. (9).

यदि विरोधिना सार्धं, सहयोगो दृढो भवेत् ।
तदपाकरणं जातु, तमधर्मान्निवारयेत् ॥१०॥

If previously there be close co-operation with the opponent, its withdrawal might divert him from the career of sin. (10).

विपक्षव्यवहारश्चेत्, सहयोगनिवर्तनात् ।
नितान्तं प्रतिरुद्धः स्यात्, प्रयोगः स महाफलः ॥११॥

If by withdrawal of co-operation all the activities of an opponent come to a stand-still, then the method is most fruitful. (11).

यदि साहाय्यतः शत्रुर्वृथा पीडयते परान् ।
असाहाय्यं तदा धर्मः, परमावश्यको मतः ॥१२॥

If by co-operation, an enemy is unnecessarily persecuting others. then non-co-operation, I consider to be an imperitive duty. (12).

परमसहयोगस्य, दुष्प्रयोगोऽपि सम्भवः ।
सत्याग्रही प्रयुञ्जीत, धर्मरक्षार्थमेव तत् ॥१३॥

But wrong application of non-co-operation also is possible. Therefore, a Satyagrahi must use it only for upholding a righteous cause. (13).

सत्याग्रहस्य सोपानं, तृतीयं सुपरीक्षितम् ।
भद्रावज्ञेति विख्यातं, नृशंसान्यायनाशकम् ॥१४॥

The third well-tried method of Satyagraha is known as Civil Disobedience, which ends the tyranny of a tyrant. (14).

सैषा सविनयो भङ्गः, शास्तुरन्यायकारिणः ।
विशेषनियमानां वा, सामान्यशासनस्य वा ॥१५॥

This means civil defiance of some special laws or aws in general of an unjust ruler. (15).

ये पुनर्नियमा धर्म्याः, स्तेयादिदण्डनात्मकाः ।
न तु तानवजानीत, जातु सत्याग्रहप्रियः ॥१६॥

A Satyagrahi should never violate such moral laws as prescribe punishment of theft and other similar heinous crimes. (16).

ये च साधारणा अन्ये, मार्गादिचलनात्मकाः ।
तानपि नावमन्येत, जनताहितकारिणः ॥१७॥

Nor should he break other ordinary laws pertaining to regulation of traffic on highways etc. which are of general public good. (17).

शासनं यन्नृशंसं स्याल्लोकासम्मतमेव च ।
तस्यावज्ञा परं धर्मं, जानामि सुकृतं तथा ॥१८॥

I consider defence of a government, which is tyrannical and without popular sanction behind it, as an act of virtue and duty. (18).

नैवार्हं सहयोगस्य, शासनं तादृशं क्वचित् ।
कराप्रदानतस्तस्य, क्षयः क्षेमावहो भवेत् ॥१९॥

That kind of government is nowhere worthy of co-operation. Its liquidation through non-payment of taxes may be desirable. (19).

प्रजासत्तात्मकं यत्तु, तन्त्रं सन्मन्त्रणायुतम् ।
तत्र सविनयं भङ्गमङ्गीकुर्वे त्वसाम्प्रतम् ॥२०॥

I do not cansider civil disobedience to be advisable in a state which is based on democratic form of government and which relies on counsels of good people. (20).

कुर्वन् सविनयं भङ्गमथान्यायस्य नीतिमान् ।
सहते वेदनास्तीव्रास्तपस्यन्निव तापसः ॥२१॥

A wise civil resister, while defying unjust laws braves untold hardships as does an anchorite practising austerities. (21).

हसन् कारागृहं याति, मृत्योः पतति वा मुखे ।
सत्याग्रही व्रजन्नग्रे, ध्रुवं पश्चान्न पश्यति ॥२२॥

He goes to a prison-house with a smile. He courts death willingly. A Satyagrahi marching onward never doth cast a glance backward. (22).

वसन् कारागृहे वीरो, न विश्राममपेक्षते ।
अपि क्लिष्टश्रमश्रान्तः, शुष्काहारेण तुष्यति ॥२३॥

Living in a prison-house, he expects no comforts. Even tired of hard labour, he is content with a coarse food. (23).

मान्यान् मानयते तत्र, सहते सहवासिनः ।
घोरापराधिनो दीनान्, दूनः सन्ननुकम्पते ॥२४॥

There (in the prison) he pays proper respect to those who deserve it. He bears all his fellow-prisoners. He pities with a compassionate mind poor creatures, guilty of heinous crimes. (24).

अक्षम्योऽमानुषश्चेत्स्याद्, व्यवहारोऽधिकारिणाम् ।
दृढं प्रतिरुणद्ध्येव, स स्वसम्मानरक्षकः ॥२५॥

If the treatment of authorities be inhuman and

unbearable, he is jealous to uphold his self-respect and puts up a stout resistance. (25).

परं क्रोधसमाविष्टोऽनिष्टं कामयते न सः।
कस्यापि सर्वजन्तूनां, सत्याग्रही हितेच्छुकः ॥२६॥

But enraged by anger, he does not wish unwell of anyone. A Satyagrahi is well-wisher of all beings. (26).

तितिक्षते क्षमावांस्तु, रोषममर्षणस्य सः।
व्यथ्यमानो वृथा चापि, नैव व्यथयते परान् ॥२७॥

On the contrary, he bears anger of the indignant with forgiveness. Even suffering without a fault, he does not cause sufferings to others. (27).

क्षुद्रैरज्ञैरनार्यैरपशब्दापितोऽपि सः।
सहिष्णुर्दान्तचित्तो वै, नापशब्दांस्तु भाषते ॥२८॥

Even made an object of vilification by mean, ignorant and unscrupulous people, he is tolerant and self-restrained and does not indulge in vilification. (28).

अशिष्टं स पुनः कञ्चिदादेशं पापदूषितम्।
सद्धर्मप्रतिकूलं च, मनुते न कदाचन ॥२९॥

But he never submits to a rule, vitiated with sins and opposed to canons of highest morality. (29).

एवं देशस्य सेवां च, विश्वसेवां चिकीर्षति।
समाजस्योपयोगित्वं, सौभाग्यं स्वीकरोति सः ॥३०॥

Thus he desires to render service to his country and humanity. He considers his usefulness for society as his good fortune. (30).

अधिकं योग्यमात्मानं, स्वव्रताय विधित्सति ।
सर्वस्वाहुतिदानेन, प्राणानपि सिसृक्षति ॥३१॥

He wishes to make himself all the more fit for the practice of his vow. He is ready to give up even his life by sacrificing his all. (31).

वदामि योग्यतास्तस्य, सत्याग्रहिण उत्तमाः ।
अन्तरा ताः न शक्तःस्यान्महात्यागमुपासितुम् ॥३२॥

I relate a few qualifications of a Satyagrahi without which he may be incapable of undertaking supreme sacrifices. (32.)

आद्या द्रढीयसी श्रद्धा, सजीवा परमात्मनि ।
प्रभुरेकः परं ज्योतिर्भगवान् भूतभावनः ॥३३॥

The first is unflinching living faith in God who is Almighty One, Great Light, Lord Benefactor of all beings. (33).

सत्याग्रहिण आधारः, स एव परमेश्वरः ।
तमेवाश्रित्य सत्यस्थः, प्रारभते गवेषणाम् ॥३४॥

God alone is the anchor of a Satyagrahi. Relying on Him alone, he begins the quest of Truth. (34).

स तत्सत्यमहिंसाञ्च, स्वधर्मं बोधति प्रियम् ।
श्रद्धधाति नरस्यापि, सुप्तसात्त्विकतागुणे ॥३५॥

He considers that truth and also non-violence as articles of his creed. He also pins his faith on the dormant divinity of man. (35).

स्वतपश्चर्यया किञ्च प्रेम्णः पूर्णबलेन सः।
सुप्तसात्विकतां तस्य, प्रबुद्धां कर्तुमिच्छति ॥३६॥

With self-sufferings and with full force of love, he desires to awaken that dormant divinity in him. (36).

न हिंसया हि हिंसा स्याच्छान्ता लोके कदाचन।
अहिंसयैव शान्ता स्यादिति विश्वसिति ध्रुवम् ॥३७॥

Violence is never appeased by violence in this world. By non-violence alone it can be appeased. Thus he believes firmly. (37).

भवेत् सत्याग्रही भूयश्चारित्र्ययोग्यतान्वितः।
चरित्रेण बिना किञ्चिज्जगत्यां नोपपद्यते ॥३८॥

Again a Satyagrahi possesses the qualification of good character. Nothing is possible in this world without good character. (38)

स्वलक्ष्यपूर्तिमालक्ष्य, सर्वदा स समुद्यतः।
भवेत् सम्पद्विमोक्षाय; त्यागाय जीवितस्य च ॥३९॥

With a view to achieve his object, he is always ready to renounce his wealth and even to sacrifice his life. (39).

चतुर्थी योग्यता तस्य, स्वभावसरलात्मता।
स वेशमुद्धतं कृत्वा, दरिद्रान्नाभितापयेत् ॥४०॥

His fourth qualification is habitual simplicity. He should not cause annoyance to the poor by putting on vain and haughty dresses. (40).

परं दीनैकतां प्राप्तो ग्राम्यवस्त्रनिषेवणात् ।
दरिद्रान् स उपासीत, साक्षान्नारायणोपमान् ॥४१॥

But reducing himself to the level of the low, by wearing village-made clothes, he should come nearer to the poor—who are images of Narayan Himself. (41).

किञ्च निर्व्यसनो नित्यं, शुद्धचित्तो भवेद् व्रती ।
न सोढुं व्यसनी शक्तः, कष्टानि तु कदाचन ॥४२॥

Moreover a Satyagrahi should be free from vice and be pure-minded. A man addicted to vices can never endure hardships. (42).

अथ सत्याग्रही योग्यो, भवेन्नियमपालने ।
शासनं निश्चितं स्वेन, पालयन्नावसीदति ॥४३॥

Again a Satyagrahi must be capable of adhering to discipline. No one loses anything by observing laws enacted by oneself. (43).

रक्षतश्चात्मसम्मानं, परेषां नियमानपि ।
नावमानयते सैषा, सप्तमी योग्यता मता ॥४४॥

He does not also violate laws of others, which do not violate his self-respect. This is the seventh qualification. (44).

इत्थं सत्याग्रही योग्यो, लभते सिद्धिमुत्तमाम् ।
सत्यस्याराधने सक्तो जन्मसाफल्यमाप्नुते ॥४५॥

Thus a qualified Satyagrahi achieves splendid success. Devoted to worship of Truth, he makes his life fruitful. (45).

अहिंसायोगयुक्तात्मा, दृढं सत्यव्रतस्थित: ।
शाश्वतं चिन्तयन्नास्ते, विश्वनि:श्रेयसं यती ॥४६॥

A Satyagrahi absorbed in the contemplation of Ahimsa-Yoga, firmly established in the vow of Satya and self-restrained, lives constantly thinking of the highest good of humanity. (46).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां
सत्यप्रयोगो नाम षष्ठोऽध्याय:

Thus in the Shriman-Mohan-Gita entitled also Ahimsa-Yoga, the sixth chapter "Exposition of Truth."

Seventh Discourse

श्रीभगवानुवाच

उपवासश्चतुर्थ: स्यादुपायोऽनशनात्मक: ।
सत्यप्रयोगशालायां, कथितश्चरमो विधि: ॥१॥

Shri Bhagavan said

The fourth method is observance of fast or abstenence from food. It is the extreme method in the laboratory of Truth. (1)

न सर्वो वेत्ति विज्ञानमुपवासस्य वस्तुत: ।
दुरूहं दुष्करञ्चैव, नातस्तं वृणुयाद् द्रुतम् ॥२॥

Everyone does not know the science of fasting in reality. It is difficult of understanding and practice. Hence one should not resort to it with haste. (2).

तदेतत् कृच्छ्रसाध्यं स्याद्, उपवासव्रतं भृशम्।
व्रतिना तदनुष्ठेयमात्मशुद्धिमभीप्सता ॥३॥

The vow of fasting is indeed very difficult of observance. A resolute man should undertake it with a desire to acquire self-purity. (3)

चेतसा प्रयतेनैव, निर्मलेनात्मना पुनः।
मेध्यबुद्ध्या समाधेयः, स सत्यपरमेश्वरः ॥४॥

God of Truth should be worshipped with an immaculate heart, an unblemished soul and an untarnished intellect. (4)

अपेताज्ञानसंपूते, सुशान्त अन्तरात्मनि।
भगवान् स परं ज्योतिः, परमात्मा प्रकाशते ॥५॥

The Lord Almighty—the Great Light, manifests Himself in a soul free from darkness of ignorance and impiety. (5).

सत्याग्रहविधौ भूयः, उपवासं समाचरेत्।
तमिमं चरमोपायं, परपक्षस्य शोधने ॥६॥

For reforming an opponent, one should practise fasting as a method of Satyagraha in very extreme cases only. (6).

यथा हि पावको वन्हिः, पुनाति सकलं जगत्।
तथाशु शोधयत्यन्यमुपवासाशुशुक्षणिः ॥७॥

As the terrestrial fire purifies the whole world, so the fire of fast purifies at once the opponent. (7).

तपसा किन्न साध्यं स्यात्तपोमूला हि सिद्धयः ।
तपसैव सृजत्येनां, विश्वसृक् सृष्टिमुत्तमाम् ॥८॥

What is not possible by self-sufferings ? All achievements are dependent on self-sufferings. Even the creator creates this beautiful creation by self-sufferings.

तपंश्च तपनो लोके, संपुष्णाति वनस्पतीन् ।
ततोऽन्नं जायते तस्माज्जगदेतत् प्रवर्तते ॥९॥

The suffering sun in the world nurses plants which yield crops wherewith this entire universe is subsisting. (9).

तपस्यन्ती पुनर्माता, मूकं प्रसववेदनाः ।
सहमाना मिमीतेऽसावीशप्रतिकृतिं शिशुम् ॥१०॥

And a suffering mother bearing silently the birth-pangs, creates a child in the image of God. (10).

एवमेव तपंस्तीव्रमुपवासव्रतं चरन् ।
मञ्जुलं जनयत्यर्थं, वृजिनविजयात्मकम् ॥११॥

Likewise, a fasting person undergoing severe penances creates a beautiful object, namely, the conquest of sins. (11).

अथ सत्याग्रहस्यास्य, नियमान्नयसंयुतान् ।
कतिचित्कथयाम्यत्र, व्यवहारनिदर्शकान् ॥१२॥

Now, in this connection, I relate a few appropriate rules of this Satyagraha (fasting) which will make clear its practical side. (12).

उपवासप्रयोगोऽयं, साधीयान् व्यक्तिषु स्मृतः।
समाजं प्रति सङ्क्रान्तो, न तथा फलवान् भवेत् ॥१३॥

The application of fast is commendable against individuals. It is not so fruitful, when applied against a corporate body. (13).

प्रयुज्येत पुनर्व्यक्तिं, प्रति नैवाविचारणात्।
अत्यन्तविवशेनैव, प्रयोज्यः स्यादयं सदा ॥१४॥

Even against an individual, it should not be used thoughtlessly. It should be applied only when there is no alternative left. (14).

भर्तारं भ्रातरं भार्यां, मातरं पितरं प्रति।
आत्मीयानन्यबन्धूंश्च, प्रयुक्तोऽयं प्रशस्यते ॥१५॥

When used against husband, brother, wife, mother, father and other kith and kin—it is regarded most effective (15).

गुरुं शिष्यं तथा मित्रं, नृपतिं मित्रवत् प्रियम्।
समाजं स्नेहसम्बद्धं, प्रयुक्तश्चाभिनन्द्यते ॥१६॥

It is also commended when used against precptor, disciple, friend, ruler who is as dear as a friend and also a corporate body claiming one's affection. (16).

परमेतेप्यजानन्तः, उपवासस्य सूक्ष्मताम्।
दयार्द्रहृदयाः सन्तो, विपत्त्रस्ता अनश्नतः ॥१७॥

But all these also, knowing not the subtle working of fast, sometimes out of pity or fear caused by the risk (of life) likely to befall a man abstaining from food. (17).

स्वीकुर्युराग्रहं तस्य, मिथ्याभीतिप्रभाविताः।
अतो विवेकवान् भूत्वाऽचरेत् सत्याग्रही व्रतम् ॥१८॥

May yield to his persistence, under an effect of false intimidation. Therefore a Satyagrahi should undertake this vow with discrimination. (18).

यदि राष्ट्रं स्वकीयं स्यादत्याचारपरिप्लुतम्।
अधर्मान्यायसम्पृक्तमनाचारविगर्हितम् ॥१९॥

If one's country be flooded with aggression, oppressed by injustice and corrupted by maladministration. (19).

सोढुं सर्वमशक्तः स्यात्, पश्येन्नान्यां गतिं यदा।
न्यायं स्थापयितुं देशे, निस्सहायो भवेद् यदा ॥२०॥

And when one may be unable to tolerate all this and may see no way out and may feel absolutely helpless to resist injustice in the country. (20).

तदा सत्याग्रही जानन्, कार्पण्यान्मृत्युमुत्तमम्।
प्राणान् निरर्थकान् बोधन्, कुर्यादनशनव्रतम् ॥२१॥

Then a Satyagrahi, knowing death to be far preferable to cowardice and taking life to be not worth living, may resort to the vow of fasting. (21)

वरं प्राणविसर्गः स्यान्न वरं दैन्यजीवनम्।
अन्यायं सहमानो यो, जीवति न स जीवति ॥२२॥

Better is renunciation of life of humiliation- He lives not in fact who lives by submitting to injustices. (22).

स्वं प्रति क्रियमाणं सोऽन्यायं सहेत वा न वा ।
समाजं क्रियमाणं तु, न सहेत नृशंसताम् ॥२३॥

One may or may not put up with injustice done to one's self. But never should one put up with injustice done to society. (23).

स नरः सत्वहीनः स्यान्मन्ये चापि नपुंसकः ।
स्वदेशं क्रियमाणं यः, परान्यायं तितिक्षते ॥२४॥

That man, I think, is dovoid of manliness and is impotent, who puts up with injustice being done to his country by others. (24).

देशाय मरणं पुंसः, श्रेयो वै जीवितादपि ।
अनुतिष्ठन्ननुष्ठेयं, म्रियमाणोऽपि जीवति ॥२५॥

Immolation for one's country is far superior to life. One dying, while discharging one's duty doth not die. (25).

उपवासं तु कुर्वाणो, व्रती न द्वेष्टि कस्यचित् ।
अशुभं कुर्वतश्चापि, शुभं ध्याति विरोधिनः ॥२६॥

A fasting person should not cherish hatred towards any one. He should return good even to an enemy doing him evil. (26).

तूष्णीं तितिक्षमाणः स, बुभुक्षाऽसह्ययातनाः ।
यती चिन्तयतेऽनन्तं, सर्वाङ्गं विश्वमङ्गलम् ॥२७॥

While undergoing unbearable agonies of starvation without complaint, a self-restrained person con-

templates on the unending, all round well-being of the universe. (27.)

उपवासश्च कालः स्यादीश्वरोपासनस्य हि ।
लभेतोपवसँच्छक्तिमासीनः सविधे प्रभोः ॥२८॥

Fasting is also the time for meditation on God. A fasting man acquires strength while sitting near Almighty God. (28).

दीनास्तु दुःखसन्तप्तास्तस्य स्युर्ध्यानभाजनम् ।
उपोषितस्य चिन्तायाः, विशेषविषया हि ते ॥२९॥

The suffering down-trodden people are an object of his particular attention. To a fasting person they are a matter of special concern. (29).

सुखे वा यदि वा दुःखे, स्वप्ने जागरणेऽथवा ।
विस्मरति व्रती नैव, ध्येयं दीनार्तिनाशनम् ॥३०॥

In pleasure or pain, in sleep or awakening, a Satyagrahi never forgets the goal of his life i. e. the alleviation of human sufferings. (30).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायामुपवास-
विज्ञानं नाम सप्तमोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled
also Ahimsa-Yoga, the seventh discourse.
"Science of Fasting".

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Eighth Discourse

राजेन्द्र उवाच

दीनार्तिनाशनं भूयो, वदसि ध्येयमुत्तमम् ।
अहिंसाव्रतिनो ब्रूषे, सुरत्वसम्पदं मुहुः ॥१॥

Rajendra said

Again and again thou proclaimest alleviation of human sufferings as the supreme goal of life and thou callest it also, so many times, as the divine acquisition of a non-violent Satyagrahi. (1).

नाहमेतन्महत्त्वं तु, सम्यग् बोधामि मोहन ।
तस्मैतं निजसिद्धान्तं, विबोधयितुमर्हसि ॥२॥

But I do not quite understand its significance. Therefore, thou wilt please explain to me this doctrine of yours (2).

श्रीभगवानुवाच

अहिंसाव्रतिनः सत्य-व्रतिनो व्रतमुत्तमम् ।
ध्येयं निष्ठां प्रतिष्ठाञ्च, मन्ये दीनार्तिनाशनम् ॥३॥

Shri Bhagavan said

I consider alleviation of human sufferings as the noblest vow, goal, obligation and duty of a non-violent and truthful Satyagrahi. (3).

स एषोऽवितथः पन्थाः, सद्धर्मस्याप्तसम्मतः ।
एतेनाभ्युदयस्य स्यात्, सिद्धिः निश्श्रेयसस्य च ॥४॥

This is the correct path of *dharma*, approved by sages. Through this may be realised worldly prosperity and spiritual bliss. (4).

निष्कर्षश्चैष सर्वासां, श्रुतीनां शोभनः स्मृतः ।
स्मृतीनाञ्चान्यशास्त्राणामेतत् संक्षिप्तशासनम् ॥५॥

And this is the excellent summation of all scriptures. It is in brief the supreme injunction of all law-books and other religious authorities. (5).

कथितं धर्मसर्वस्वं, सर्वधर्मप्रवर्तकैः ।
आत्मनः प्रतिकूलानि, परेषां न समाचरेत् ॥६॥

All the founders of great religions have described the essence of religion as follows, "Do not do unto others, what thou dost not wish to be done unto thyself". (6)

यथेप्सितं मनुष्याणां, भवेदात्मार्तिनाशनम् ।
तथैवावश्यको धर्मः, परेषामार्तिनाशनम् ॥७॥

As alleviation of their own sufferings is desired by all men, so alleviation of others' sufferings should be treated as the highest religion. (7).

एतस्मादधिकं किञ्चिद्, धर्मं जानामि न त्वहम् ।
एष मे मोक्षमार्गोऽस्ति, देवपूजाविधिश्च मे ॥८॥

I know no greater religion than this. This is the path of salvation for me and this is the way of God's worship for me. (8).

आत्ममोक्षं नरोऽन्विष्येत्, परेषां दुःखमोक्षणे।
क्लेशपाशविषण्णेषु, प्रसीदन् मे न रोचते ॥९॥

A man should seek his deliverance in the deliverance of others. I do not like, one making merry among fellowmen stricken with sorrows. (9).

केवलमात्मनो मुक्त्यै, यतमानो मुनिः पृथक्।
मन्ये स्वार्थाभिभूतः स, परमार्थविदेव न ॥१०॥

An ascetic, striving alone for his own emancipation, I think, is a self-seeker and knows not his ultimate good. (10).

परार्थसाधनं जाने, परमार्थं तु तत्वतः।
परार्थपूरणे प्राण-विसर्गो मोक्ष उत्तमः ॥११॥

I consider ultimate good to lie in the service of others. Self-immolation in the cause of the service of others is the truest emancipation. (11).

यन्निर्वाणमिति ख्यातममिताभागमेष्वपि।
तत्क्लेशप्लुष्टविश्वस्य, सन्तापशमनात्मकम् ॥१२॥

What is known as Nirvana in the holy books of Lord Buddha, that is only annihilation of sufferings of the sorrow-stricken world. (12).

न तादृग् योगिनो योग-निष्ठा फलवती भवेत्।
अहिंसायोगिनो यादृग्, विश्वकल्याणसाधना ॥१३॥

The contemplative calm of a Yogin is not so fruitful as the devotion to universal welfare of an Ahimsa-Yogin. (13).

न दरीदृश्यते देवो, दरीषु दुर्गमासु सः ।
गिरीणां गह्वरेष्वेव, सरितां सङ्गमेषु वा ॥१४॥

God cannot be visualised in inaccessible caves or passes of mountains or on confluences of rivers only. (14).

भगवान् सर्वभूतानामन्तरात्मनि संस्थितः ।
हृदयमन्दिरेष्वेव, प्रतिमास्य प्रतिष्ठिता ॥१५॥

The Lord is enshrined in the innermost recesses of all beings. His image is installed only in temples of hearts. (15).

एकः स सर्वभूतेषु, सूत्रात्मा सर्वतो गतः ।
एकत्वं प्राणिनां तेन, सर्वथा संप्रसिध्यति ॥१६॥

He is One permeating all the creation like a thread. This way also is established the absolute unity of all creatures. (16).

प्राणिनामर्चनेन स्यान्निःसङ्गसेवया तथा ।
सर्वभूताधिवासस्य, तस्यार्चनमनुत्तमम् ॥१७॥

In the worship of humanity and in the self-less service rendered unto it, lies the true worship of Him, Who resides in all. (17).

दरिद्रा दुर्विधा दीनाः, निःस्वाश्च दुर्गतास्तथा ।
अविद्याव्याधिसन्तप्ताः, सर्वे ईश्वरमूर्तयः ॥१८॥

The poor, the indigent, the helpless, the 'have-nots' and destitutes immersed in miseries of ignorance and disease—all are verily images of God. (18).

तेषां दारिद्र्यनाशेनाऽविद्याऽपकरणेन च ।
व्याधीनां शमनेनापि, परमात्मा प्रसीदति ॥१९॥

God is pleased with the removal of their poverty, liquidation of their illiteracy and eradication of their diseases. (19).

यथा पिता स्वपुत्राणां, मोदं दृष्ट्वा प्रमोदते ।
प्रीणाति भगवान् वीक्ष्य, प्राणिनः प्रीणितांस्तथा ॥२०॥

As a father rejoices to see the rejoicings of his children, so God is pleased to see His creatures pleased. (20).

एवं सत्यव्रती नित्यं, जीवानां मङ्गले रतः ।
कर्मणा प्रीणयत्येव, तं सत्यपरमेश्वरम् ॥२१॥

Thus a Truth-seeker constantly engaged in promoting well-being of all creatures pleases God, Who is Truth, by His actions alone. (21).

दीनार्तिनाशनं नाम, सोऽयं कर्मार्चनाविधिः ।
अमुना कर्ममार्गेण, सिद्धिं विन्दति मानवः ॥२२॥

That what is alleviation of human sufferings is the way of worship through action. Through this path of *karman*, man gains perfection. (22).

अहिंसायोगयुक्तात्मा, मनोवचनकर्मणा ।
कुर्वाणो लोककल्याणं, जातु नैवावसीदति ॥२३॥

One doing universal welfare, with his thought speech and action, harmonised in Ahimsa-Yoga, never perishes. (23).

किमथावितथं पथ्यं, कर्ममार्गमनुव्रजन् ।
स आविष्कुरुतेऽत्यन्तमन्तःसन्तोषमात्मनः ॥२४॥

Moreover following the right, beneficial path of action, he discovers extreme contentment in his mind. (24).

अन्नं बुभुक्षितेभ्यस्तु, तृषितेभ्यश्च जीवनम् ।
अवासोभ्यश्च वासांसि, वितरन् मोदतेतमाम् ॥२५॥

He rejoices most while giving food for the hungry, water for the thirsty and clothes for the naked. (25).

विविधारुन्तुदव्याधि-पीडितात्मशरीरिणाम् ।
सपर्यामाचरन् योगी, परमां प्रीतिमृच्छति ॥२६॥

Such a Yogi, rendering service unto the sick, suffering from various soul-wrecking, agonising diseases, gains the supreme delight. (26).

अज्ञानतिमिरे मग्नानन्यायभग्नचेतसः ।
दलितानुद्धरन् धीरः, शाश्वतं हर्षमाप्नुते ॥२७॥

The stable-minded Yogi, while uplifting the down-trodden people, rotting in darkness of ignorance and broken due to oppression, enjoys the unending happiness. (27).

आनन्दनामा परमेश्वरो यः, समाधिभिर्ब्रह्मविदामवाप्यः ।
तमाप्नुते दीनदयाव्रतस्थो, दरिद्रनारायणनम्रभक्तः ॥२८॥

God, named 'Ananda', Who is obtainable by his seekers by arduous contemplations, is obtained by

one pledged to the service of humanity (without difficulty) for he is an humble votary of Narayan—incarnate among the poor. (28).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां दीना-
र्तिनाशनव्रतं नामाष्टमोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also
Ahimsa-Yoga the eighth discourse
The vow of 'Alleviation of human sufferings.'

Nineth Discourse

राजेन्द्र उवाच

ईश्वरः स किमाकारो, निर्गुणः सगुणोऽपि वा ।
किंरूपः किंप्रतीकश्च, कस्तस्योपासनाविधिः ॥१॥

Rajendra said

Of what form is that God ? Is He with or without attributes ? What is His shape ? What manifestation ? And what the way of His worship ? (1).

श्रीभगवानुवाच

भगवानिन्द्रियातीतो, वाचामविषयो महान् ।
महिमातिशयः कश्चिद्, विश्वमध्यास्य तिष्ठति ॥२॥

Shri Bhagavan said

God is a mass of splendour, transcending senses, lofty beyond speech, pervading all the universe. (2).

चक्षुषां गोचरो नैव, विप्रकृष्टश्च चेतसः ।
तर्केणानवगम्यः सः, प्रमेयः श्रद्धया पुनः ॥३॥

He is not an object of eyes. He is unapproachable by mind. He is ununderstandable by logic. Only by faith is He knowable. (3).

ग्रामस्थो देशसम्राजं, नेदिष्टं वेत्ति नो यदि ।
न वेद्मि विश्वसम्राजं, लघिष्ठो नात्र विस्मयः ॥४॥

If a villager does not know the ruler of his country, living nearby, where is the wonder if I who am infinitely smaller, do not know the Ruler of the universe. (4).

नापेक्षते प्रमाणानि, ब्रह्मानुभववेदितम् ।
सर्वतोऽनुभवन्त्येव, तस्य भक्ता उपस्थितिम् ॥५॥

God needs no proofs. He is knowable by experience only. His votaries feel His presence all round. (5).

नाहं पश्यामि तद्रूपं, वेदनां वेद्मि काञ्चन ।
अतीन्द्रियं सदप्येतत्, प्रत्यक्षं हृदयस्य तु ॥६॥

I behold not His form. I feel only some immanence even transcending senses. He is manifest to the heart. (6).

बहिरङ्गप्रमाणानि, नालमीश्वरसिद्धये ।
भक्तानां सच्चरित्राणि, स्वयं व्याख्यापयन्ति तम् ॥७॥

The external evidences are not strong enough to prove His existence. The righteous conduct of His devotees prove Him beyond doubt. (7).

ऋषयो मुनयः सिद्धाः, योगिनो यतयस्तथा ।
निजानुभवगम्यं तं, विदन्ति परमेश्वरम् ॥८॥

Seers, sages, hermits, Yogis and ascetics understand God to be knowable by self-experience. (8).

वीक्षे संसारधर्मोऽयं, विनाशः परिवर्तनम् ।
परमेकं न पश्यामि, विनष्टं परिवर्तितम् ॥९॥

I see that destruction and change are the laws of the world. But I see One as undestroyed and unchanged. (9).

य एको विष्टपं सर्वं, सृजति संहरत्यपि ।
पुनश्च संसृजत्येव, परमात्मा स मे मतः ॥१०॥

He that creates as well as annihilates all the universe and re-creates it, is God of my conception.(10).

ईश्वरः स निराकारोऽनादिरनन्त एव च ।
सदा सन्नथ विश्वात्मा, जगदाधारकारणम् ॥११॥

That God is Formless. He is without beginning and without end. He always *is*. He is the soul of all the universe and He is the primeval cause of the world. (11).

चिद्रूपः सत्वरूपश्चास्तित्वं तस्य सनातनम् ।
विनश्यत्स्वविनश्यन् सः, सत्यशब्देन बोधितः ॥१२॥

He is conscious and real. His existence is ancient. In the midst of the destructible, He is indestructible. He is named 'Satya'. (12).

भगवानेव तत्सत्यं, सत्यं हि भगवान् ध्रुवम् ।
तौ सत्यभगवन्तौ हि, मन्ये पर्यायवाचकौ ॥१३॥

That God is Truth and Truth is God. I think God and Truth are synonymous words. (13).

ईश्वरो निर्गुणो ह्येष, नित्यशुद्धो निरञ्जनः ।
अल्पबुद्धिर्नृणां तस्मिन्नध्यारोपयते गुणान् ॥१४॥

This God is without attributes. He is ever pure and flawless. Little intellects of men impose attributes on Him. (14).

अव्यक्तः स्यादविज्ञेयो, व्यक्तः स्याद् वेद्य एव सः ।
अतो व्यक्तगुणांस्तस्मिन्, कल्पन्ते दुर्बला नराः ॥१५॥

Unmanifest, He is unknowable. While manifest, He is of course knowable. Therefore ignorant men attribute qualities of the manifest to Him. (15).

अव्यक्तो व्यक्तिमापन्नो, भगवान् भक्तवत्सलः ।
वृणुते भावनां भव्यां, भक्तानां श्रद्धयान्विताम् ॥१६॥

The Lord, the beloved of His devotees, even unmanifest made manifest by the faithful, accepts their loyal devotion. (16).

उच्चावच्चविचाराणां, नराणां बुद्धिभेदतः ।
एकमेव तु तद् ब्रह्म, ज्ञायतेऽनेकनामभिः ॥१७॥

Due to diversity of intellects, men differ in their thoughts. Hence that God, even one, is known by different names. (17).

'अल्लाह:' स हि एवास्ति, योऽसौ तु परमेश्वर: ।
'गौड' विख्याततनामापि, न कश्चिदपर: पुन: ॥१८॥

He who is Parameshwara is also Allah. He who is renowned as God is none else. (18).

तत्सन्देशहरान्मन्ये, सर्वधर्मप्रवर्तकान् ।
नित्यसत्यप्रवक्तारस्ते नानानामभिर्नतु ॥१९॥

I consider prophets of all religions as messengers of Him. With diverse names, they surely preach the same eternal truth. (19).

वेदोपनिषदादींश्च, स्वधर्मनिगमान् यथा ।
जानामीश्वरसन्दिष्टानन्यधर्मागमांस्तथा ॥२०॥

As I consider my own religious books i. e,, the Vedas, the Upanishads etc. as revealed by God, so I hold scriptures of other religions also. (20).

भगवानेव व्यनक्ति स्वं, रूपं नीरूपसुन्दरम् ।
स नानानामभी रूपैर्देशे देशे युगे युगे ॥२१॥

The Lord manifests His form, invisible and beautiful, under different names and incarnations in different countries and times.

विश्वमेतत्समस्तं तु, स्थावरं जङ्गमं तथा ।
विवृणोति विराडरूपं, तस्यैव ब्रह्मणो बृहत ॥२२॥

All this universe, movable and immovable manifests the supreme, omnipotent form of the same God. (22).

न केवलं नरा एव, कृमयो विहगा मृगाः ।
अपि तस्यैव रूपाणि, न व्रती तान् जिघांसति ॥२३॥

Not only men but insects, birds and animals are His diverse manifestations. A Yogi does not wish to injure them. (23).

"येन केन प्रकारेण, यस्य कस्यापि जन्तुनः ।
सन्तोषं जनयेद् धीमान्, तदेवेश्वरपूजनम् ॥२४॥"

"A wise man causes happiness in whatever manner to whatsoever creature. That is surely worship of God. (24).

इति भागवतो धर्मः, सर्वत्र सर्वसम्मतः ।
नातः परतरं श्रेयो, धर्मं पश्यामि कञ्चन ॥२५॥

This religion of the Bhagavat is approved by all everywhere. I do not see any other religion higher than this. (25).

ईश्वरोपासनायाश्च, विधिः स उत्तमः स्मृतः ।
दीनानुपासमाना वै, परमेशमुपासते ॥२६॥

That is also said to be the best method of God's worship. He really worships God, who worships the down-trodden. (26).

न तथा प्रीयते देवो, यज्ञपूजाजपव्रतैः ।
शुश्रूषया स्वपुत्राणां, दुःखितानां यथा तु सः ॥२७॥

God is not pleased so much by sacrifices, worships recitations and fasts as He is pleased by the service of His afflicted sons. (27)

मनुष्यः प्रतिमा तस्य, प्रत्यक्षपरमात्मनः।
भजन्नेतं विनीतात्मा, भगवन्तं प्रतीक्षते ॥२८॥

Man is the image of Him, the manifest God. One who adores him [man] with an |humble soul, propitiates God. (28.)

अन्ये चापि प्रतीका ये, परमेश्वरसंज्ञकाः।
मूर्तयो भक्तिसंसिक्ताः, भक्तानां ताः सुखावहाः ॥२९॥

Other symbols also which are called by the names of God, as idols, when worshipped with devotion bring bliss to their votaries. (29).

आस्थावान् श्रद्धधानो यस्तस्यैते सृष्टिसंस्थिताः।
पदार्थाः प्रकृतेः प्रीताः, प्रतीकाः परमात्मनः ॥३०॥

For him, who is faithful and characterised with devotion, all the objects of Nature in the creation are happy symbols of the Lord. (30).

कमप्येकं समाधाय, प्रकृतेः सुभगं गुणम्।
सत्यव्रती समाप्नोति, जीवनध्येयमुत्तमम् ॥३१॥

Meditating on any beautiful manifestation of Nature, a truth-seeker realises the supreme goal of his life. (31).

परमात्मा प्रकाशोऽस्ति, करुणासारसुन्दरः।
तमिस्रातमसापूर्णमन्धकारमयं जगत् ॥३२॥

God is Light, kindly and beneficent. The world is groping in the dead night of pitch darkness. (32).

अध्वगो दूरतश्चास्ति, स्वभ्येयान्निजसद्मनः।
स याचेत प्रकाशाय, भगवन्तं प्रतिक्षणम् ॥३३॥

The way-farer is far-off from the goal—his home. He should beg of the Lord for light, every moment.(33.)

न दूरं द्रष्टुमिच्छामि, पदमेकमलं मम।
भगवन् प्रार्थये शश्वदवलम्बस्व मे पदम् ॥३४॥

"O kindly Light, I pray to thee. Support thou ever my feet. I do not want to see the distant scene. One step is enough for me." (34)

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायामीश्वरनिरूपणं
नाम नवमोऽध्यायः

Thus in the Shriman-Mohan-Gita also entitled
'Ahimsa-Yoga', the nineth discourse,
"The Conception of God"

Tenth Discourse

श्रीभगवानुवाच

आर्तयस्त्रिविधाः प्रोक्ताः, याः पचन्ति त्रिविष्टपम्।
तन्नाशं चिन्तयन्नास्ते, दीनार्तिनाशनव्रती ॥१॥

Shri Bhagavan said

Sufferings are of three types, which are roasting all the three worlds. One pledged to alleviation of human miseries remains buried in anxiety to end them. (1)

तत्राद्याध्यात्मिकी पीडा, ख्याताऽविद्येति नामतः ।
न जानन्त्यात्मनो दुःखं, प्राणिनो मोहिता यया ॥२॥

Of them, the first is spiritual agony, named ignorance, under the spell of which, men even do not know their afflictions. (2).

द्वितीया तु पुनः पीडा, रोगसन्तापसंज्ञिता ।
दैवप्रकोपजाता हि, विज्ञाता साऽधिदैविकी ॥३॥

The second is bodily pain, called disease which arises from the wrath of Nature's Elements. (3).

अन्त्या दरिद्रता नाम, महाक्लेशमयी भृशम् ।
पीडाऽधिभौतिकी सेयं, भूतानि व्याप्य तिष्ठति ॥४॥

The last is named poverty, the most excruciating physical agony which envelopes all human beings. (4).

राजेन्द्र उवाच

अविद्यां प्रथमं दुःखं, वदस्यात्मविमोहनम् ।
कथं प्रतिकृतिस्तस्य, भवेन्मोहन सम्भवा ॥५॥

Rajendra said

Thou hast called ignorance as the chief among sufferings, which stupefies self. How is its remedy possible ? (5)

विद्या चेत् प्रतिकारस्ते, सा तु किंलक्षणा पुनः ।
ध्येयं किं कः प्रकारश्च, तच्छिक्षायाश्च को विधिः ॥६॥

If knowledge is its antidote, what is the definition of that ? What should be its object ‡ What its device ? And what should be the system of its imparting ? (6).

श्रीभगवानुवाच

सत्यं राजेन्द्र विद्यैवाविद्यासन्तापनाशिनी ।
शास्त्रोक्तं लक्षणं तस्याः, साऽविद्या या विमुक्तये ॥७॥

Shri Bhagavan said

True, Rajendra ! knowledge is antidote of ignorance. Its definition given by *Shastras* is " Knowledge is that which leads to emancipation." (7).

चित्तं पुनाति या नित्यं, शिक्षयत्यात्मसंयमम् ।
निर्भयत्वञ्च पुष्णाति, सृजति स्वावलम्बनम् ॥८॥

Which purifies the mind constantly, teaches self-restraint, cultivates fearlessness and fosters self-defence. (8).

अथोपजीविकायाश्च, साधनं धर्मसम्मतम् ।
मोक्षयत्यपि या दास्यात्, स्वायत्तं कुरुते तथा ॥९॥

Which is the lawful means of earning livelihood, which emancipates from slavery and gives freedom. (9).

हृदयं हृद्यसन्दीप्त्या, या विद्योतयते सदा ।
सा विद्या त्वपराऽविद्या, विपरीतार्थदर्शिनी ॥१०॥

And which illumines the heart with glorious light. That is knowledge. The rest is ignorance which shows things in perverted forms. (10).

ध्येयमक्षरविज्ञानं, भगवानक्षरः स्मृतः ।
अभ्यस्यन्नक्षरं ब्रह्म, विद्ययामृतमश्नुते ॥११॥

The object is to know the Imperishable One—Who

is the Supreme Lord. Practising meditation on the Imperishable Brahman through right knowledge, man gains immortality. (11).

अविद्याऽध्यात्मिकं दुःखं, विद्या चाध्यात्मिकं सुखम् ।
विद्वान् विद्यानवद्यात्मा, चेतनानन्दमृच्छति ॥१२॥

Ignorance is spiritual disaster ; knowledge is spiritual blessing. A learned man purified with knowledge achieves spiritual bliss. (12).

शिक्षा तस्याः प्रकारोऽस्ति, विद्यासङ्क्रमणात्मकः ।
शिक्षयैव गुरुः स्वेभ्यो, विद्यातत्वानि दित्सति ॥१३॥

Educatien is the device by which knowledge can be transferred. A teacher imparts through education elements of knowledge to his pupils. (13).

शिक्षाऽत्र श्रेयसी सैव, नरास्तु दीक्षिताः यया ।
शरीरचिन्तया मुक्ताः, शक्ष्यन्ति ध्येयसाधने ॥१४॥

That education is sound, trained by which. men, free from bodily cares are capable of realising their aim. (14).

अथ शिक्षाविधिं वक्ष्ये, राष्ट्रकल्याणकारिणम् ।
देशस्याभ्युदयो येन, भारतस्य भवेन्मम ॥१५॥

Now, I relate the system of education, which will do maximum good to a state and by which the advancement of my country—Bharata—will be ensured. (15).

सोऽयं दरिद्रतापूर्णो, जीविकार्थै पराश्रितः।
दासताश्रृङ्खलावद्धोऽविद्यान्धतमसे स्थितः ॥१६॥

The country is rotting in poverty, is dependent on others for living, is tied in chains of slavery and is groping in pitch darkness of ignorance. (16)

प्रतिशतं वसन्त्यत्र, पञ्चाशीतिजना ननु।
ग्रामेषु विप्रकृष्टेषु, कृषिमात्रोपजीविषु ॥१७॥

Besides, here live eightyfive out of hundred persons in far-off scattered villages, which are entirely dependent on agriculture. (17).

अतः शिक्षां तु तामेव, मन्येऽहं शोभनां शुभाम्।
यया शक्ष्यन्ति मानेन, जीवितुं ग्रामवासिनः ॥१८॥

Therefore, I consider that education only sound and beneficial, which enables village-people to live with honour. (18).

देशे कृषिप्रधानेऽस्मिन्, कृषिशिक्षोत्तमा मता।
उटजव्यवसायानां, शिक्षणञ्चोचितं स्मृतम् ॥१६॥

In this land where agriculture is predominant, agricultural education is the best. Education of cottage-industries as well, is very desirable. (19).

राष्ट्रप्रारम्भिकीशिक्षा, गृहोद्योगावलम्बिता।
विधास्यति स्वदेशीयान्, स्वाधीनान् स्वावलम्बितान् ॥२०॥

The State primary education based on home in-

dustries will make my countrymen self-reliant and self-depedent. (20).

वर्णज्ञानसमं बालाः, क्रीडया मोदसंयुताः ।
क्षुद्रकव्यवसायांश्च, शिक्षेरन् सुगमानपि ॥२१॥

Along with learning of alphabet, children may also learn in play with delight, small and easy industries. (21).

प्राक् चाक्षरविज्ञानात्, शरीरशौचशिक्षणम् ।
वसनव्यूतिदण्डस्य, शिक्षणञ्चोचितं मतम् ॥२२॥

But before teaching of alphabet, education in personal hygine and practice of Takli may be of immense benefit. (22).

एवं च रोचकाख्यानैरितिहासस्य पाठनम् ।
भूगोलगणितादीनां, प्रत्यक्षदर्शनैः वरम् ॥२३॥

Likewise teaching of history by relating interesting stories and teaching of geography, arithmetic etc., by direct observation, may be of great value. (23).

सङ्गीतैः धर्मशिक्षायाश्चरित्रैः धर्मपुस्तकैः ।
ज्ञानमावश्यकं मन्ये, शिक्षा धर्मं विना विषम् ॥२४॥

I consider imparting of religious instruction also very essential, by means of music, biographies and scriptures. Education, devoid of religion is poison. (24).

या न शिक्षयते शुद्धिं, चेतसः संयमं न च ।
गुरुषु परमां भक्तिं, न च श्रद्धां तपोबले ॥२५॥

That which does not teach purity of mind, self-restraint, extreme devotion to preceptors and faith in the strength of self-sufferings. (25).

या चैव कुरुते छात्रान्, परमात्मपराङ्मुखान् ।
स्वदेशसभ्यताशत्रून्, स्वधर्मसंस्कृतिद्विषः ॥२६॥

And which makes students averse to God, hostile to their country's civilisation and inimical to their own religious culture. (26).

धनस्य मृगतृष्णां तु, स्वार्थबुद्धिं च कुत्सिताम् ।
शिक्षयतीह या शिक्षा, राजेन्द्र ! सा न मे प्रिया ॥२७॥

And which teaches hot pursuit of riches and base selfishness. That education is not liked by me. (27).

स्त्रीशिक्षां च तथैवाहं, मन्य आवश्यकीं पुनः ।
नारीणामधिकारोऽस्ति, शिक्षाया वै यथा नृणाम् ॥२८॥

Likewise, I consider female education also very important. To receive education is the right of women as it is that of men. (28).

सा तु स्याद्धार्मिकी शिक्षा, गृहोद्योगसमाश्रिताः ।
गृहिण्युपयोग्या च, मातृत्वार्हा विशेषतः ॥२९॥

That female education should be religious in character and based on cottage-industries. It should

also teach household-management and the art of motherhood. (29).

बालानां बालिकानां च, धर्मसंयतचेतसाम् ।
षोडशवर्षपर्यन्तं, न दोषः सहशिक्षणे ॥३०॥

There is no harm in co-education of boys and girls, disciplined in morality, upto the age of sixteen. (30).

ग्रामेषु प्रौढ़शिक्षापि, सर्वथा सम्मता मम ।
परमक्षरविज्ञानं, मन्ये नावश्यकं पुनः ॥३१॥

I approve whole-heartedly of adult education in villages. But I do not consider teaching of alphabet to them so very essential. (31).

निरक्षरा मनुष्यास्तु, स्त्रियोऽपि पाठनं विना ।
स्तोकज्ञानविदः कर्तुं, शक्यन्ते भाषणादिभिः ॥३२॥

Illiterate men and women, even without being made to read can be made literate to some extent, by oral teachings. (32).

मूलस्रोतस्तु विद्यायाः, न ग्रन्थेष्वेव विद्यते ।
निगमागमवेदास्तु, श्रुतयः श्रवणागताः ॥३३॥

The original spring of knowledge is not in books only. The scriptures, the Vedas have come down to us by oral tradition. (33).

राष्ट्रशिक्षासमस्या या, भारते विषमा स्थिता ।
न शक्या सा समीकर्तुं, श्रुतिशिक्षाक्रमं विना ॥३४॥

The problem of national education, which is

so very acute in Bharata, cannot be solved without making resort to the system of oral education. (34).

एकभाषाप्रसारोऽपि, परमावश्यको मतः ।
भाषैकत्वादृते नैव, राष्ट्रैकत्वं तु सम्भवम् ॥३५॥

Propagation of one language also is very imperitive. National unity cannot be possible without linguistic unity. (35).

भाषयौः राष्ट्रभाषेयं, लेखनैश्चापि सर्वथा ।
हिन्दुस्तानीति विज्ञाता, शिक्षयितुं सदोचिता ॥३६॥

This national language or *lingua france* known as 'Hindustani', should always be encouraged by speeches and writings. (36).

प्रान्तेषु प्रान्तभाषाणां, समावेशस्तु साम्प्रतः ।
मातृभाषामधीयानाः, बालाः स्युः सुगमागमाः ॥३७॥

Provincial languages should be encouraged in provinces. Children learn things easily through the medium of their mother-tongue. (37).

किञ्चाथ मूलभाषाणामुच्चकक्षासु शोभनम् ।
धर्माय संस्कृतादीनां, वरमध्यापनं भवेत् ॥३८॥

In a higher stage, sound teaching of foundation-languages such as Sanskrit etc., for religious instruction is desirable. (38).

अपि विदेशभाषाणां, कासाञ्चिद् ज्ञानमुत्तमम् ।
अन्तर्जातीयविद्यानां, ग्रहणं तेन सम्भवम् ॥३९॥

Knowledge of a few foreign languages also is desirable, because thereby learning of international sciences can be possible. (39).

अहिंसा भारतस्यास्य, प्राचीनः संस्कृतेर्गुणः ।
नातो हिंसामयी शिक्षा, देशेऽस्मिन्नुचिता भवेत् ॥४०॥

Non-violence is the time-honoured characteristic of Indian culture. Therefore education with a bias of violence is not proper in this country. (40).

एष संक्षेपतः प्रोक्तः, शिक्षाया विषयो महान् ।
अविद्यादुःखनिर्मुक्तं, दिदृक्षेऽहं स्वभारतम् ॥४१॥

This in brief, has been told the vast subject of education. I desire to see my Bharata, freed from the suffering of ignorance. (41).

कामये शिक्षिताः सन्तो, बालाः प्रौढ़ास्तथा स्त्रियः ।
शरीरचिन्तया मुक्ताः, जीवनध्येयमाप्नुयुः ॥२८॥

I wish that children, adults and women, all being educated and relieved of bodily cares, may realise the goal of their life. (42).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायामविद्यार्तिनाशनं
नाम दशमोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also Ahimsa-Yoga, the tenth discourse. "Alleviation of the misery of ignorance."

Eleventh Discourse

श्रीभगवानुवाच

अथ वक्ष्यामि रोगाणां, विश्वसन्तापकारिणाम्।
आधिदैविकदुःखानां, प्रतिकारं यथाक्रमम् ॥१॥

Shri Bhagavan said

Now, I shall tell remedies, in order, of bodily ailments and diseases, which are oppressing the whole universe. (1).

नीरोगाः स्वास्थ्यसम्पन्नाः, सुस्मयोल्लसिताननाः।
युवतयो युवानश्च, देशसम्पत्तयः स्मृताः ॥२॥

Young women and young men, free from diseases. blessed with health, with faces beaming with joy are called wealth of a nation. (2).

भारतं मम भूयिष्ठ-व्याधीनां धाम दुःखितम्।
किञ्चासदुपाचारार्तं, तच्चिकित्सामि किञ्चन ॥३॥

My Bharata is an unfortunate land of legion of diseases. Besides she is a prey of wrong remedies. Therefore I venture to suggest a few remedies. (3).

नाहं चिकित्सकः कश्चिन्न वाऽयुर्वेदकोविदः।
किमप्यात्मानुभूतं वै, विवक्षामि हितेच्छया ॥४॥

I am not a physician nor one well-versed in the science of medicine. I wish to relate, out of affection, only some experiences of my own. (4).

चिकित्सा प्रथमा रोग-निदानानां निवारणम् ।
निवृत्तौ रोगहेतूनां, न स्याद् रोगस्य सम्भवः ।।५।।

The first remedy is the removal of causes of diseases. On the removal of causes, there can be no origin of diseases. (5).

व्याधीनामोषधिभ्यस्तु, शमो न स्वास्थ्यमुच्यते ।
रोगाणामजनिः स्वास्थ्यमारोग्यञ्च प्रकीर्तितम् ।।६।।

Curing of diseases by medicines only is not called health. Health is a state, wherein no diseases ever appear. (6).

भेषजैः रोगनाशाद्धि, भृशं नीरोगता वरम् ।
प्रक्षालनाद्धि पङ्कस्य, दूरादस्पर्शनं वरम् ।।७।।

Verily, prevention of diseases is far better than their cure by medicines. Better is not touching of the mire than its washing (after having touched it). (7)

युक्ताहारविहारेण, ब्रह्मचर्यस्य निष्ठया ।
व्यायामैः स्वच्छताप्रेम्णा, नर आरोग्यमृच्छति ।।८।।

By regulation of diet and recreation, by observance of Brahmacharya, by exercise and by love of cleanliness, man gains the state of diseaselessness. (8).

तत्रादौ स्वच्छता प्रोक्ता, त्रिविधा दोषनाशिनी ।
शारीरिकी तथा बाह्या, व्यवहारस्य स्वच्छता ।।९।।

In this connection, the first is cleanliness which is

said to be of three types, i. e., physical, external and habitual eleanlinesses. It eradicates all diseases. (9).

शरीरशुद्धिरत्रोक्ता, परमावश्यकी पुनः ।
प्रतिदिनाभिषेकेण, वपुषः शोधनं वरम् ॥१०॥

Of these, the physical eleanliness is the most important. To clean one's body, by taking bath every day is a wholesome practice. (10).

आपस्तु परमाः पूताः, स्नानीयाः समुदाहृताः ।
गात्राणां मार्जनं ताभिरारोग्यप्रदमुच्यते ॥११॥

Pure water is said to' be most suited for bath. Rubbing of limbs with water is highly conducive to health. (11).

नेत्रश्रवणनासानां, दन्तानाञ्च विशेषतः ।
कक्षोरुसन्धिदेशानां, मलप्रस्राविणां मुहुः ॥१२॥
शरीरावयवानां हि, सर्वेषां विधिपूर्वकम् ।
मलप्रक्षालनं मन्ये, स्वास्थ्यारोग्यविवर्धनम् ॥१३॥

Regular washing away of uncleanliness from eyes, ears, nose, especially teeth. joints of elbows and thighs and all other parts of the| body, emitting foul smell, is a practice, productive of diseaselessness. (12. 13).

वस्त्राणां स्वच्छता चापि, शरीरस्वच्छता स्मृता ।
दारिद्र्यं कारणं न स्यान्मालिन्यस्य तु वाससाम् ॥१४॥

Neatness of dress also is bodily cleanliness. Poverty should not be an excuse of| dirtiness of clothes. (14).

स्वभावेन प्रमादेन, मलिनवसना नराः ।
बोधन्ति न मलं धाम, व्याधीनामुपतापिनाम् ॥१५॥

By habit and by negligence people are dirty in their dresses. They do not realise that dirt is the breeding ground of all torturous diseases. (15).

स्वच्छानि जीर्णवस्त्राणि, निर्णिक्तानि पुनः पुनः ।
मन्ये साधुतराण्येवास्वच्छकौशेयवाससः ॥१६॥

I think that old but neat clothes washed again and again are, by all means, better than dirty silken wares. (16).

शुभ्रत्वं नापि वस्त्राणां, केवलं स्वच्छता मता ।
न परिश्रमिणः शक्ताः, शुक्लवासांसि रक्षितुम् ॥१७॥

Neatness of clothes does not lie only in their whiteness. Labourers cannot keep their clothes white. (17).

जलप्रक्षालनैरेव, किं वा क्षारप्रयोगतः ।
मलापनयनं तेषां, वसनानामभीप्सितम् ॥१८॥

By washing with water or by application of soap, the removal of dirt from clothes is all that is to be desired. (18).

अथ स्यात स्वच्छता बाह्या, भूयः स्वास्थ्यप्रदायिनी ।
वापीकूपतडागानां, रथ्याविपणिवेश्मनाम् ॥१९॥

Then there is external cleanliness, still more

conducive to health. It consists in keeping ponds, wells, tanks, streets, bazars and houses clean. (19).

अथ ग्रामेषु दृश्यन्ते, पूतिगन्धिजलाशयाः ।
स्नान्त्यत्र पशुभिः सार्धं, पुरुषाः शिशवः स्त्रियः ॥२०॥

Now-a-days ponds in villages are seen full of loathsome smell, where men, women and children take bath along with cattle. (20).

पिबन्त्यत्र च तद्वारि, ग्रामीणास्तत्पचन्त्यपि ।
स एषोऽस्ति महान् दोषो, देशस्वास्थ्यविघातकः ॥२१॥

The villagers even drink that water and also use it for cooking purposes. This is that grave drawback which is spelling ruination of national health. (21).

ग्रामेषु कार्यकर्त्तारो, बाह्यशुद्धेः शुभायतिम् ।
महत्त्वं बोधयेयुश्च, ग्राम्यान् ज्ञानविवर्जितान ॥२२॥

Workers in villages should explain to illiterate villagers the importance and healthy consequences of external cleanliness. (22).

व्यवहारस्य शुद्धिश्च, शिक्षणीया प्रयत्नतः ।
दुर्व्यवहारमूला वै, रुजः प्रायः प्रकीर्तिताः ॥२३॥

Cleanliness of habits also should be taught assiduously. Often all diseases owe their origin to dirty habits. (23).

ष्ठीवनं यत्र कुत्रापि, मलमूत्रविसर्जनम् ।

श्लेष्मादिक्षेपणञ्चैव, गर्हणीयाः प्रवृत्तयः ॥२४॥

Spitting here and there, passing urine and excreta and vomitting saliva are a few despicable habits. (24).

एतास्तु वर्जनीयाः स्युः, महापातकसन्निभाः ।
देशस्वास्थ्यस्य रक्षायै, दण्डनीया विशेषतः ॥२५॥

They are to be eschewed like despicable sins. They should be specially punishable with a view to preserve national health. (25).

प्राचीनो नियमः शौचं, शास्त्रोक्तमाप्तसम्मतम् ।
न हि जानन्ति हन्तैतन्महत्वं देशवासिनः ॥२६॥

Shauch (cleanliness) is the ancient 'law prescribed by scriptures and sages. Alas, my countrymen do not quite realise its importance. (26.)

शौचमारोग्यमूलं हि, शौचं स्वास्थ्यविवर्धनम् ।
शौचेनैवात्मनः शुद्धिः, प्रसादश्चेतसो भवेत् ॥२७॥

Shauch is the foundation of diseaselessness. *Shauch* is conducive to perfect health. With *Shauch* may be secured purity of soul and mental equipoise. (27).

युक्ताहारो द्वितीयं तु, स्यादनामयसाधनम् ।
नापेक्षते हि भैषज्यं, युक्तारहारव्रती नरः ॥२८॥

The second means of diseaselessness is regulation of diet. A man who has regulated his diet surely needs no medicines. (28)

हितं भुंक्ते मितं भुंक्ते, नापथ्यं सेवते तु यः ।
फलशाकव्रती यस्तु, स चिरायुष्यमश्नुते ॥२९॥

One who eats little and eats what is wholesome, who never takes injurious victuals and generally lives upon fruits and vegitables enjoys long life. (29).

नामिषं मानुषाहारः, तत् पिशिताशनाशनम् ।
हिंसया प्राणिनां प्राप्तं, कथमन्नं सुखावहम् ॥३०॥

Flesh is not a human diet. It is the diet of demons. Food obtained by slaughtering of animals cannot be conducive to happiness. (30).

शरीरं तु नृणां मन्ये, मेध्यमीश्वरमन्दिरम् ।
परासृग्रञ्जनं तस्य, जानामि पातकं महत् ॥३१॥

Human body is the sacred temple of God. Its defilement by the blood of others is, I believe, a great sin. (31).

न मांसाहारिणः शक्ताः, नीरोगाः सबलास्तथा ।
यथा शाकभुजो दृष्टास्तपःक्लेशसहाः पुनः ॥३२॥

Meat-eaters are never so strong, healthy and stout as are vegetarians to be seen, who moreover possess the faculty of enduring hardships and austerities. (32).

दुग्धं यन्न बलाद् दुग्धं, भवेत्तच्छ्रेष्ठभोजनम् ।
प्राणिनो बधरूपा तु, हिंसा तस्मिन्न विद्यते ॥३३॥

Milk which is not taken out forcibly is the best diet. It does not involve violence, caused by the slaughter of animals. (33).

अतस्तदशनं योग्यं, स्यान्निरामिषभोजिनाम् ।
किञ्चैतत् सात्विकाहारः, सर्वेषां पुष्टिवर्धनः ॥३४॥

Therefore milk is an essential diet of those who do not take flesh. Moreover this is a pure diet, having great nutritive value. (34).

अनुभवेन मन्ये च, फलान्युत्तमभोजनम् ।
स्वयं प्रकृतिदत्तानि, प्राप्याणि हिंसया विना ॥३५॥

By experience, I consider fruits also as a very good diet. They are free gifts of nature obtainable without violence. (35).

लोको जिह्वावशीभूतो, रसनारसलोलुपः ।
प्रकृत्यन्नं परित्यज्य, पक्वान्नानि जिघत्सति ॥३६॥

People being slaves of their palate and greedy of relishing tastes, discard natural diet and wish to eat cooked food. (35).

तीक्ष्णमरिचसंपृक्तं, तिक्ताम्लतैलचिक्कणम् ।
नष्टसारं विपक्वान्नं, फल्गु नारोग्यवर्धनम् ॥३७॥

Cooked food saturated with bitter spices, greezy with oils, sour, devoid of vitamins and essenceless are not conducive to health. (37).

ताम्बूलचायपेयादि-व्यसनानि नवानि वै ।
स्वास्थ्यहानिकराण्येव, कारयन्ति वृथा व्ययम् ॥३८॥

Chewing of betel, tea, drinks etc are indeed new vices. They are positive menaces to health and besides are wasteful. (38).

मद्यपानं निषिद्धं स्यात्, सर्वथा सर्वजातिषु ।
नैतस्मादधिकं किञ्चित्, सर्वनाशनमुच्यते ॥३६॥

Drinking of alcohol must be absolutely prohibited in all nations. There is nothing more ruinous than this. (39).

वित्तनाशो महान् स्वास्थ्य-विनाशश्चातिदुःसहः ।
चारित्र्यसर्वनाशश्च, सुरापानेन दृश्यते ॥४०॥

A great loss of wealth, an unbearable wreckage of health and a complete ruination of character are consequences of drinking of alcohol. (30).

राष्ट्रस्य घातकं नैव, दरिद्राणां विशेषतः ।
मद्यपानेतरं किञ्चिद्दण्डनीयमतस्तु तत् ॥४१॥

Nothing brings greater perdition to a country and especially to the poor than drinking of alcohols. Therefore it deserves condign punishment. (41).

एवमाहारपानादि-नियमैः देशवासिनः ।
संयमिनो विमोक्ष्यन्ते, व्याधिसन्तापकिल्विषैः ॥४२॥

Thus by regulation of diet and drinks and by exercising self-restraint, people in the country will get rid of sins of diseases and sufferings. (43).

संयमः परमं स्वास्थ्य-साधनं समुदाहृतम् ।
ब्रह्मचर्यमिति ख्यातं, निगमागमसंस्तुतम् ॥४३॥

Self-restraint is called the most powerful factor

of health. It is known as Brahmacharya and is highly praised by all scriptures. (43).

मनोजविजयो ज्ञातो, ब्रह्मचर्यं न केवलम् ।
इन्द्रियाणां तु सर्वेषां, विजयस्तत्प्रकीर्तितम् ॥४४॥

Brahmacharya does not mean only conquest of lust. It means really conquest of all senses. (44.)

स्थिरवीर्यो नरो ब्रह्म-चर्येण शक्तिसञ्चयम् ।
कृत्वा विजयते व्याधीन्, दुर्बलानात्मसंयमी ॥४५॥

A self-restrained man, through Brahmacharya, conserving his vital fluid and storing energy, conquers diseases which are comparatively weak. (45).

नीरोगाः शक्तिसम्पन्ना ऋषय ऊर्ध्वरेतसः ।
अखण्डब्रह्मचर्येण, मृत्युमपि पराभवन् ॥४६॥

The sages, free from diseases, passessing vitality, rigidly self-restrained triumphed over even death, through perfect Brahmacharya. (46).

एष मे दृढ़विश्वासो, ब्रह्मचर्येण चेदहम् ।
अवसं जीवनं सर्वमभूवं शक्तिमत्तरः ॥४७॥

This is my firm belief that if I had lived all my life with Brahmacharya, I would have been endowed with greater strength and energy. (47.)

दम्पती परिणीतायां, दशायां संयतौ स्थितौ ।
शक्नुतो ब्रह्मचर्येण, कर्तुं सन्ततिनिग्रहम् ॥४८॥

Even the couple, exercising self-restraint in the

married state can practise birth-control through Brahmacharya. (48).

रसनासंयमश्चापि, परमावश्यको मतः ।
केवलं रसनातृप्त्यै, मानवस्तु न जीवति ॥४६॥

Control of palate also has been enjoined as very essential. Man does not live only for gratifying his tongue. (49).

ब्रह्मचारी सदा स्वस्थो, नीरोगः शुभ्रकान्तिमान् ।
सञ्चितात्मबलेनैव, परमानन्दमश्नुते ॥५०॥

A Brahmachari is ever healthy, free from diseases and radiant with brightness. He experiences extreme joy on account of his conserved store of energy. (51.)

आहारः स्वल्प एव स्यादुत्तमो जीवनोचितः ।
भुञ्जानस्त्वधिकं भोगी, भवत्येव हि पापभुक् ॥५१॥

Frugal diet, just enough for subsistence is the best. A glutton eating excessive food, certainly, becomes a sinful man. (50).

ज्वरादिधातुवैषम्यमायतिः स्यादसंयतेः ।
संयमी संयमेनैव, सर्वरोगान् चिकित्सति ॥५२॥

Diseases or disturbances in physical elements are only a sequel of want of self-restraint. A self-restrained man through self-control only wishes to remedy all bodily disorders. (52).

प्राकृतिकोपचारैर्वा, स तानपनिनीषति ।
उपवासैः कटिस्नानैः सूर्यस्नानैर्मृदादिभिः ॥५३॥

Or he wishes to remedy them by nature-cures, viz, fasting, waist-bath, sun-bath, earth-treatment etc. (53).

विशेषज्ञाः प्रमाणं स्युरुपचारेषु सर्वदा ।
आरोग्य-साधनैरेवं, मुच्यन्ते व्याधिभिर्नराः ॥५४॥

Experts should always be authorities in all treatments.

Thus men are relieved of sufferings of diseases by adopting these rules of health. (54).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां रोगार्तिनाशनं नामैकादशोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also Ahimsa-Yoga, The eleventh discourse, "Alleviation of the misery of disease."

Twelveth Discourse

श्रीभगवानुवाच

आधिभौतिकदुःखस्य, कथयामि प्रतिक्रियाम् ।
यद् भौतिकपदार्थानां, दुष्टविभजनोत्थितम् ॥१॥

Shri Bhagavan said

Now, I relate a few remedies of physical agonies, which arise from the maldistribution of economic goods. (1).

धनाढ्या नावगच्छन्ति, वित्तं कस्यापि न स्वकम् ।
दरिद्राणां कृते दत्तो, निक्षेपः परमात्मनः ॥२॥

The rich do not realise that wealth is not any one's exclusive possession. This is given by God as a trust for the benefit of the poor. (2).

यस्त्वात्मम्भरितारक्तो, रतः स्वोदरपूरणे ।
पापीयान् केवलादी सः, केवलाघो निगद्यते ॥३॥

He who is given to self-gratification, and is busy with filling his own belly, is a sinful person. One eating alone is said to be sinning alone. (3).

परार्थनिरपेक्षो यो, न स स्याद् भगवत्प्रियः ।
भगवान् प्रीयते तस्य, प्रेयांसो यस्य दुर्गताः ॥४॥

He who is indifferent to doing good to others can never be beloved of God. God loves him, who loves the miserable. (4).

दीनार्तिनाशनं भूयो, वदामि धर्ममुत्तमम् ।
निर्धनानां समुद्धर्त्ता, स्थेयः श्रेयः समश्नुते ॥५॥

I have stressed alleviation of human sufferings as the highest religion. A benefactor of the poor enjoys permanent bliss. (5).

वैषम्यं दृश्यते यत्तु, संसाराशान्तिकारणम् ।
तन्मन्ये धनगृध्नूनां, जघन्यवासनाफलम् ॥६॥

Inequality—which we see as the cause of the persent unrest in the world—I think, is the result of the despicable greed of the avaricious rich. (6).

नाहं पश्यामि साधीयः, साधनं साम्यवादिनाम् ।
हिंसया ये जिहीर्षन्ति, धनिनां सकलं धनम् ॥७॥

I do not consider methods of socialists very commendable as they wish to confiscate all the wealth of the rich by violence. (7).

भारतं धर्मभूरेषा, मान्यात्र धर्मभावना ।
अतः साधुप्रयोगं तु, मन्येऽत्र धर्मसाधनम् ॥८॥

Bharata is a religious land. Here religious sentiments command respect. Therefore I consider religious methods more suited to this country. (8).

साम्ना स्नेहेन किं वापि, सत्याग्रहप्रयोगतः ।
शक्ताः स्युः धनवन्तोऽपि, धनं त्याजयितुं स्वकम् ॥९॥

By persuation, love or practice of Satyagraha also, even the rich can be made to renounce their wealth. (9),

प्रकृतिः केवलं तावदन्नं सञ्जनयत्यथ ।
यावद् भवेत्तु पर्याप्तं, सर्वेषां प्राणिनां कृते ॥१०॥

Nature produces only that much grain which may be just sufficient for all the creatures (10).

ये पुनः सञ्जिघृक्षन्ति, वित्तराशींस्तु पुष्कलान् ।
[illegible] ॥११॥

Those who wish to amass heaps of riches, commit theft and cause starvation to others. (11).

वरं भिक्षाशनं मन्ये, वरञ्चानशनव्रतम् ।
क्षुधितानामसृग्रक्तं, न पुनः वित्तवैभवम् ।।१२।।

Better is to beg alms or to keep fast than to acquire blood-stained wealth of the hungry folks. (12).

समो वित्तविभागस्तु, भवेन्न्यायानुमोदितः ।
संसारप्राणिनः सर्वे, तेन स्युः सुखिनः समाः ।।१३।।

An equal distribution of wealth is approved by canons of equity. Thus all human beings can be equally happy. (13).

कतिचिद् धनसम्पन्नाः, उत्तुङ्गसौधवासिनः ।
कौशेयपरिधानाश्च, षड्रसास्वादिनः सदा ।।१४।।
संख्यातीता दरिद्राश्च, निर्गेहा हि निराश्रयाः ।
निर्वस्त्रा जीर्णवस्त्रा वा, बुभुक्षाक्षोभपीडिताः ।।१५।।
नहि मे प्रतिभात्येष, समाजरचनाक्रमः ।
दुर्विधानां दरिद्राणां, सन्तापो दुःसहो मम ।।१६।।

A few persons rolling in wealth, living in sky-scrapers. dressing themselves in silken garments and relishing dishes of all the six tastes (14) and myriads of the miserable poor, houseless, shelterless, clothless or clothed in rags and dying of starvation. (15). This order of society does not commend itself to me. The sufferings of the miserable poor are unbearable for me. (16).

ग्रामस्था नगरस्थाश्च, श्रमिणः श्रमजीविनः।
विद्वांसः शिच्चिताश्चैव, कृषिका व्यवसायिनः ॥१७॥
क्लिष्टकर्मकरा देश-सम्पदुत्पादिनः किल।
वसनान्नसुसम्पन्नाः, सर्वे सन्तु निरामयाः ॥१८॥

People living in villages or cities, workers living by labour, the learned, the illiterate, cultivators and industrial workers—all doing hard labour are producers of wealth. May they be prosperous, affluent and free from disease. (17-18).

धनाढ्यैरभिभूतानां, समाजान्यायदुःखिनाम्।
दरिद्राणां समुद्धारं, स्वध्येयं धारयाम्यहम् ॥१९॥

I keep before me the object i.e., releasing the poor from clutches of the rich and shackles of an unjust social order. (18).

"न त्वहं कामये राज्यं, न स्वर्गं नापुनर्भवम्।
कामये दुःखतप्तानां, प्राणिनामार्तिनाशनम्" ॥२०॥

"I desire not kingdom, nor heaven, nor freedom from rebirth. I desire only alleviation of sufferings of the distressed humanity."

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां दारिद्र्यार्तिनाशनं
नाम द्वादशोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also Ahimsa-Yoga the twelveth discourse Alleviation of the misery of poverty.

Thirteenth Discourse

राजेन्द्र उवाच

दारिद्र्यदुःखसन्तापः, संसारश्रमजीविनाम् ।
प्राचीनः श्रूयमाणोऽयं, दृश्यमानः सनातनः ॥१॥

Rajendra said

The distress of poverty of labourers in the world is heard, and seen from times immemorial. (1).

कथं धनपतीनां तु, धनगर्धां विवर्धिताम् ।
शक्ष्यसि त्वं वशीकर्तुं, संसाराशान्तिकारिणाम् ॥२॥

How canst thou bring under control the ever-increasing greed of the rich, which is at the bottom of all the world's unrest ? (2).

यन्त्राणाञ्च विशालानां, युगं लोहस्य मोहन ।
किं क्षुद्रव्यवसायैस्त्वं, देशोद्धारं विधास्यसि ॥३॥

O Mohan, this is an age of iron and of huge machinery. How dost thou venture to uplift this country with the help of small industries ? (3).

लोहं लोहेन भग्नं स्यान्न पुनर्नलिनीदलैः ।
अनल्पव्यवसायानां, तादृशैः प्रतियोगिता ॥४॥

Iron can be broken by iron only and not by leaves

of the lotus flower. Large scale industries only can stand competition of similar industries. (4).

नाहं जानामि देशस्य, विशालस्यास्य स्वल्पकैः ।
व्यवसायैः समुद्धारं, सम्भाव्यं तु कथञ्चन ॥५॥

I do not think that the uplift of this country can be possible by small scale industries in any way. (5).

आर्थिकी सुव्यवस्था तु, कीदृशी तव सम्मता ।
यया संसारदारिद्रय-विनाशं कर्तुमिच्छसि ॥६॥

What kind of economic reorganisation is commendable to thee by which thou wishest to put an end to poverty in the world ? (6).

श्रीभगवानुवाच

सत्यं विश्वस्य कल्याणं, मन्येऽल्पव्यवसायतः ।
अतस्तु व्यवसायांस्तानुद्दिधीर्षामि शक्तितः ॥७॥

Shri Bhagvan said

True, I acknowledge the world's highest good through small industries. Therefore I am striving my utmost to rehabilitate these industries. (7).

महायन्त्राणि संसार-यन्त्रणाकारणान्यथ ।
स्वीकुर्वे सर्वदुःखानां, बीजानि नरपुङ्गव ॥८॥

Heavy machinery is the cause of the world's miseries. O best among men, I consider this to be the source of all sufferings. (8).

अपि यन्त्राणि सर्वाण्यगाधजलनिधेस्तलम् ।
प्रापितानि भवेयुश्चेन्न संसारक्षतिर्भवेत् ॥९॥

If all the machinery were sunk in the abysmal depths of oceans, the world will not be a loser thereby. (9).

अभवंस्तु क्रियाः सर्वाः, पूर्वं यन्त्रैः विनाप्यहो ।
कोऽयं नव्यश्चमत्कारो, यन्त्रवादस्य मोहनः ॥१०॥

All the human affairs were carried on even before the introduction of machinery.. What new miracle is there, so very entrancing of the age of machinery? (10).

यन्त्रैस्तु जीविकाहीनाः, श्रमिणो वृत्तिवर्जिताः ।
क्षुधासन्तापतीव्राग्नौ, तप्यन्ते भग्नचेतसः ॥११॥

By machines, labourers thrown out of employment, without any means of living and broken-hearted, are burning in the intense fire of acute starva-tion. (11).

स्वल्पानामुपकारः स्यादपकारश्च भूयसाम् ।
येन तत्तु कथं श्रेय उपादेयं भवेत् पुनः ॥१२॥

By which good may be done to a few and evil to many, how can that be beneficial and acceptable ? (12)

महायन्त्रप्रयोगं तु, साधु मन्ये तदैव तु ।
सर्वलोकहितार्थाय, वस्तूत्पत्तिर्भवेद् यदा ॥१३॥

Only then I consider the use of machinery good when it is worked for the production of commodities of universal welfare. (13.)

बहूनां जीविकाहानिं, विना सम्पाद्यमेव यत् ।
सुसूक्ष्मावश्यकं चैव, क्षम्या यन्त्रैस्तु तज्जनिः ॥१४॥

Production of such commodities only by machinery is excusable as are very delicate and do not cause unemployment to many. (14).

अग्निप्रशमने किञ्च, दुर्भिक्षे लोकपीडके ।
प्रकृतेश्चण्डकोपानां, शमनार्थं तथैव च ॥१५॥
आकस्मिकाशुसाध्यानां, कार्याणां साधनाय च ।
लोककल्याणसिद्ध्यर्थं, साधीयो यन्त्रसाधनम् ॥१६॥

For putting out fire, for combating severe famine, for pacifying furious outbursts of Nature and for achieving ends, sudden and urgent, use of machinery may be pemissible with a view to secure universal welfare. (15, 16).

परं साधनयन्त्राणां, प्रयोगं विदधन्नरः ।
स्वयं न स्याच्छ्रमाशक्तः, केवलं जडसाधनम् ॥१७॥

But using machines, which are only means, one should not incapacitate oneself for labour and reduce oneself to a mere lifeless tool. (17).

न चातिकालमप्येव, नीरसा यान्त्रिकीक्रियाः ।
कुर्वाणो विस्मरेन्मूढो, जीवितध्येयमात्मनः ॥१८॥

Nor operating machinery monotonously, for long hours, one should, out of stupidity, forget the object of his life. (18).

नेदं मनुष्यजन्मास्ति, धननिर्वर्तनात्मकम् ।
आध्यात्मिकविकासो हि वै, तल्लक्ष्यं परमं मतम् ॥१९॥

This human life is not for making money only. The ultimate object of life is spiritual development. (19).

करश्रमेण वृत्त्यर्थं, स्वल्पोपकरणैरथ ।
अत्यावश्यकयन्त्रैश्च, वित्तमुत्पादयेन्नरः ॥२०॥

Man should produdce wealth just sufficient for living, with the help of his own hands or small appliances or very indispensable machinery. (20).

स्वाश्रितस्तु नरः श्रेयान्, स्वयं पर्याप्तसाधनः ।
परश्रममनाश्रित्य, वर्तमानः प्रशस्यते ॥२१॥

Self-reliant and self-sufficient man is worthy of respect. He is praised, who does not depend on the labour of others. (21).

नियमो नानिवार्योऽयं, यस्तु परस्पराश्रयः ।
स्वाश्रयी स्वावलम्बी तु, स्वसन्तुष्टः प्रसीदति ॥२२॥

Inter-dependence is not an inevitable law. A self-dependent, self-reliant and contented person is always happy. (22).

देशोऽप्यात्माश्रितो मन्ये, स्वपर्याप्तः सुखी भवेत् ।
धनधान्यसुसम्पन्नो, व्यवसायकृषिप्रियः ॥२३॥

A self-reliant and self-sufficient country also is

happy—a country prosperous with wealth and food, thriving with industries and agriculture. (27).

अन्तर्जातीयवाणिज्यव्यापारं यः समाश्रितः ।
देशः सङ्ग्रामकाले स, क्षुधार्तस्तु विषीदति ॥२४॥

A country which depends on international trade of commodities, faces starvation in times of war and meets disaster. (24).

किञ्चापि क्षुद्रदेशानां, बलात्कारेण हिंसया ।
राजनीतिकसत्तायाः, प्रभावेण विशेषतः ॥२५॥
व्यापारः परराष्ट्रेषु, प्रायस्तु सम्भवो भवेत् ।
अतोऽहिंसाव्रती देशस्तद् व्यापारं परित्यजेत् ॥२६॥

Moreover international trade, generally is possible by cruel oppression of weaker nations and by exerting pressure of political power—therefore a non-violent country must forego that kind of trade. (25-26).

येषां पुनः पदार्थानां, स्वदेशेऽसम्भवा जनिः ।
कृच्छ्रसाध्याऽथवा तेषां, व्यापारस्तु वरं भवेत् ॥२७॥

The (import) trade of commodities, production of which may be impossible or possible with great difficulty in one's country, may be permissible. (27).

नाहं श्रमविभागं तं, पृथग्राष्ट्रव्यवस्थितम् ।
अभिनन्दामि येन स्यादत्यन्तान्योन्यसंश्रयः ॥२८॥

I do not approve of that territorial division of

labour among different countries from which should result complete inter-dependence. (28).

सुजला सुफला मातृ-भूरेषा भारतस्य मे ।
सुसस्यश्यामला फुल्ल-कुसुमद्रुमशालिनी ॥२६॥

The land of my Mother Bharata has abundance of water and fruits. It is green with plenteous crops and blooming flowery trees. (29).

हिरण्यप्रसवित्री सा, रत्नगर्भा वसुन्धरा ।
सुखदः पवनो ह्यत्र, सलिलममृतोपमम् ॥३०॥

It produces gold, diamonds and other precious things. Here breeze is refreshing and water is just like nectar. (30).

प्रचुरान्नसमाकीर्णाः, प्रदेशाश्चात्र मञ्जुलाः ।
अलं भोज्यप्रदानाय, कृत्स्नदेशाय सर्वथा ॥३१॥

Here fields are verdant with luxriant grain enough to provide food for the inhabitants of the whole country. (31).

सामग्री व्यवसायानां, पुष्कला यत्र तत्र तु ।
यया देशसमृद्धिः स्यादात्मपर्याप्तता तथा ॥३२॥

Here and there, raw-materials of industries also are plentiful, which can ensure prosperity and self-sufficiency of the country. (32).

नहि पश्यामि राष्ट्रस्य, भारतस्यास्य सर्वथा ।
प्राचुर्यं वीक्ष्य साधीयः, परराष्ट्रावलम्बनम् ॥३३॥

Taking in view the plenty of my country, I see no justification for its dependence on other countries. (33).

अत्र ग्रामाः सुसम्पन्नाः, सुस्मयोल्लसिताननाः ।
सदात्मनिर्भरा भूयो, भवेयुः कामना मम ॥३४॥

My longing is that villages in my country be prosperous, as well as beaming with joy and ever self-dependent. (35).

पायं पायं पयः प्रेम्णो, ध्यायं ध्यायं मिथः शुभम् ।
गायं गायं मुदा गीतं, ग्रामाः समृद्धिमाप्नुयुः ॥३५॥

Drinking profusely the milk of love, always solicitous for each other's welfare and singing deliriously notes of joy, may the villages enjoy prosperity. (35.)

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां दारिद्र्यार्तिनाशनं
नाम त्रयोदशोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also Ahimsa-Yoga, the thirteenth discourse. "Alleviation of the misery of poverty."

Fourteenth Discourse

श्रीभगवानुवाच

कृषिः स्यात् प्रथमं तावद्, ग्रामसमृद्धिसाधनम् ।
वृत्तिः प्राणस्वरूपेयं, भारतस्य विशेषतः ॥१॥

Shri Bhagavan said

Agriculture is then the first means of village-pros-

perity. This occupation is like the life-breath, especially of India. (1).

देशः सम्पद्-विनाशेऽपि, यद्देशोऽद्यापि जीवति ।
कारणं कृषिरेव स्यात्, सर्वकामफलप्रदा ॥२॥

The fact that this country is still surviving even complete destruction of its wealth, is attributable to agriculture, which fulfils all desires. (2).

स्वाश्रितं भारतवर्षं, धनान्नोत्पादनेऽभवत् ।
परं परावलम्बित्वं, प्रापितमधुना परैः ॥३॥

India used to be self-dependent in the matter of production of foodstuffs. But now she is being made dependent on others by foreigners. (3).

वृद्धा भूर्भारतस्यास्य, न बाहुल्यप्रदायिनी ।
यथा पूर्वं तथाप्येव, प्रकामभोजनप्रदा ॥४॥

This aged land of Bharata, does not yield that richness of harvests as it did before, yet it does give the desired quantity of food. (4).

यद्यन्नं न बहिर्गच्छेद्, देशादस्मात्कदाचन ।
सुखिनो धान्यसम्पन्नाः, भवेयुर्देशवासिनः ॥५॥

If grain be not exported from this country, then inhabitants of the land will be happy and prosperous. (5).

वर्तमानार्थिकी नीतिः, राजकीया च पद्धतिः ।
भारतोद्योगमेतं तु, कृषिं नाशयते भृशम् ॥६॥

The present economic policy and administrative system are entirely ruining this industry of India, i. e. agriculture. (6).

नीतिः साम्प्रतिकी भूम्यां, भूयःकरनिपातिनी ।
कर्कशैस्तु करैर्भग्नाः, बलहीनाः कृषीबलाः ॥७॥

The present policy is to levy the maximum taxation on land. The land-holders have become weak and broken by oppressive taxes, (7).

हन्त देशान्नदातारः, कठोरश्रमकारिणः ।
म्रियन्ते क्षुधया मीनास्तृषिताःसलिले यथा ॥८॥

Alas, caterers of food for the country, doing hard-labour, are dying of starvation, like fish dying thirsty in water. (8).

सुशासनव्यवस्थायां, कृषिका देशसम्पदः ।
तेषां कल्याणचिन्ता तु, धर्मो वै प्रमुखो मतः ॥९॥

Under a good administration farmers are an asset of a nation. Their welfare is the foremost concern of a state. (9).

करादानप्रणाली स्यात्, शोभना तादृशी पुनः ।
यया तु न भवेज्जातु, कृषेः क्षोदीयसी क्षतिः ॥१०॥

That system of taxation is sound which does not cause the slightest harm to agriculture. (10).

न चावश्यकधान्यस्य, देशाय संग्रहे यया ।
प्रतिरोधो भवेत् कश्चित्, देशसमृद्धिनाशनः ॥११॥

And which does not present obstruction in accumulation of a country's foodstuffs and thus does not mar its prosperity. (11).

कृषिकाश्च निरातङ्काः, निःशङ्का ईतिनिर्भयाः ।
कृषिकर्मणि संसक्ताः, भवेयुर्बल्यपीडिताः ॥१२॥

May the cultivators of land be free from terror, trepidation and fear of Elementary disturbances. Let them, unoppressed by taxes, be devoted to their occupation of agriculture. (12).

काले व्रैहेयशालेय-यव्यकेदारमञ्जरी-
मञ्जुलाञ्जलयः सौख्यं, वर्षन्तु वनदेवताः ॥१३॥

With hands lovely, with ears from the fields of wheat, rice and barley, let goddesses of forests, in time, shower happiness. (13).

तरवो वितरन्त्वेव, भूरिनम्राः फलोद्गमैः ।
मधुरं सुन्दरं सान्द्रं, रसमायुष्यवर्धनम् ॥१४॥

Let the trees heavily laden with fruits yield sweet, beautiful and mellow juice which prolongs life. (14).

ग्रामीणा मम देशस्य, किञ्च नगरवासिनः ।
प्रचुरान्नफलैराढ्याः, वाढमुत्कर्षमाप्नुयुः ॥१५॥

May villagers and city-people of my country, be rich with abundance of grains and fruits and reach zenith of prosperity. (15).

कृषिर्धाम समृद्धीनां, सदनं सम्पदां कृषिः ।
सद्म चाभ्युदयस्य स्यात्, कृषिर्देशस्यजीवनम् ॥१६॥

Agriculture is the source of all wealth. It is the abode of all happiness. It is the means of all progress. Agriculture is life of a country. (16).

तत्कृते पशवो येऽपि, वृषभमहिषादयः ।
सौरभेयी विशेषेण, सर्वे रक्ष्याः प्रयत्नतः ॥१७॥

Whichever cattle, for instance, ox, buffallo and particularly cow-are useful for agriculture, should be carefully protected. (17).

गौः कृषिप्रसवित्री स्यात्, पयःपीयूषपायिनी ।
जननी प्राणिनां तस्मान्मातेत्येवं सुविश्रुता ॥१८॥

Cow is the mother of agriculture. She gives nectar of milk. Therefore she is mother of all beings. Hence rightly she is known as *mata* or mother. (18).

अघ्न्या च सात्वहन्तव्या, गदिता निगमागमैः ।
वधस्तस्याः भवेत्तस्मान्निजमातृबधोपमः ॥१९॥

She has also been called 'Aghnya' by scriptures, because she is not worthy of being killed. Her slaughter, therefore is like the slaughter of one's own mother. (19).

गोरक्षाऽतो महान् धर्मो, महापुण्यं महाव्रतम् ।
अहिंसायोगिनो योग्या, वृत्तिस्तु नैष्ठिकी मता ॥२०॥

Protection of cow is, therefore, an imperitive duty, a meritorious deed and a supreme vow. It is a sacred obligation of an Ahimsa-Yogin. (20).

न केवलमपाङ्गानामशक्तानां गवां पु ः।
रक्षणं सस्यदानाद्यैः, गोपालनमुदीरितम् ॥२१॥

Cow-protection does not only mean protection of such cows as are crippled and disabled, by giving them grass etc. (21).

धेनूनामृषभाणाञ्च, जातिसत्वविवर्धनम्।
वैज्ञानिकप्रयोगैश्च, पोषणं पालनं स्मृतम् ॥२२॥

The real protection is to improve by scientific methods, the breed of cows and bulls. (22).

बलवन्तो बलीवर्दाः, गोजातिरक्षणक्षमा।
अतस्तेषां प्रतिग्रामं, व्यवस्था शोभना भवेत् ॥२३॥

Strong stud-bulls are capable of breeding good pedigrees of the race of cows. Therefore it is proper to make their arrangement in each and every village. (23).

किञ्च ते सैरिका युग्याः, धूर्वहाः शाकटा वृषाः।
नानाकर्मकृतस्तेषां, सुरक्षाऽवश्यकी मता ॥२४॥

As bulls perform manifold functions connected with ploughing, driving, carrying and transporting, therefore, their protection is very essential. (24).

महिष्यः सुखसन्दोह्याः, न ग्रीष्मतौं कदाचन।
दुग्धाय निर्मितास्ता न, सुव्रता धेनवः किल ॥२५॥

Buffalloes cannot be milked easily in hot season.

They are not created for milk. Cows are, of course worthy of being easily milked. (25).

गोपालनमतो मन्ये, धार्मिकमार्थिकं व्रतम् ।
गोहिंसां च महापापं, विश्वकल्याणघातकम् ॥२६॥

Therefore, I consider protection of cows as a religious and economic obligtion. I acknowledge slaughter of cow a grave crime, which slaughters the well-being of the world. (26).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां दारिद्र्यार्तिनाशनं नाम चतुर्दशोऽध्याय:

Thus in the Shriman-Mohan-Gita also entitled 'Ahimsa-Yoga', the fourteenth discourse, "Alleviation of the misery of poverty."

Fifteenth Discourse

श्रीभगवानुवाच

उद्योगा: कृषिसम्बद्धा:, ये कृषिसहयोगिन: ।
तेषामपि समुद्धारो, देशसमृद्धिसाधक: ॥१॥

Shri Bhagavan said

The revival of such industries as are connected with agriculture and suppliment it, is also conducive to the prosperity of a country. (1).

कृषि: प्रकृतिकोपस्य, दुष्काले भाजनं भवेत् ।
द्वादशमासपर्यन्तं, श्रमापेक्षा न वा भवेत् ॥२॥

Agriculture may in bad times be an object of the

wrath of Elements. Besides it does not necessitate labour throughout the twelve months of a year. (2).

अतो दुर्भिक्षरक्षार्थं, रिक्तकालात्ययाय च ।
ग्रामोद्योगरताःस्युश्चेत्, कृषिकास्तत्र न क्षतिः ॥३॥

Therefore to insure against famines and to utilise the spare time, if cultivators are engaged in village-industries, there is no harm in that. (3).

अपि ते किञ्चिदल्पीयो-वित्तनिष्पादनक्षमाः ।
अकिञ्चनदरिद्राणां, तदेव भूरिवैभवम् ॥४॥

If they are able to produce even a small fraction of wealth, that is a great luxury for the penniless poor. (4).

किञ्च तेनात्मसन्तुष्टिर्गरीय आत्मगौरवम् ।
आत्मावलम्बनं ,चैव, वर्धेत ग्रामवासिनाम् ॥५॥

Moreover thereby are engendered self-contentment self-respect and self-help among the villagers. (5).

ग्रामस्यैते समुद्योगाः, भवेयुर्गृहवर्तिनः ।
बाला वृद्धाः स्त्रियो येषां, शक्ता निर्वर्तने सदा ॥६॥

These industries of villages should be confined to houses, wherein children, women and old men may be able to take part. (6).

अपुष्कलार्थसाध्या ये, श्लाघनीयास्तु ते मताः ।
निर्धनैरपि निष्पाद्या. उद्योगाः क्षेमकारिणः ॥७॥

Industries which can be started with a small

capital are more commendable. They can be undertaken even by the poor and therefore are conducive to the highest good. (7).

महायन्त्रप्रयोगःस्याद्; ग्रामोद्योगेषु नो वरम् ।
नरस्तु जड़यन्त्रं स्यात्, स्वयं तेषां प्रयोगतः ॥८॥

The use of machinery is not desirable in village industries, for man is himself reduced to an automaton thereby. (8).

अथावश्यकवस्तूनां, भवेदुत्पादनं वरम् ।
सार्वजनिकवस्तूनि, विक्रीयन्ते तु सत्वरम् ॥९॥

Again the production of essential goods only is commendable (in villages), for goods of universal consumption are disposed of quickly. (9).

ग्रामजामपदार्थानां, पूर्णैर्विनिमयो वरम् ।
न भवेत् परराष्ट्रेभ्यो, देशसम्पत्तिनाशनः ॥१०॥

Exchange of raw-materials produced in villages with finished articles from foreign countries is never commendable as it mars the prosperity of a nation. (10)

परन्तु पूर्णता तेषां, ग्रामेष्वेवातिशोभना ।
भवेत क्षेमावहा देश-दारिद्र्यदुःखनाशिनी ॥११॥

Finishing of goods in villages is very desirable and beneficial, as it removes the poverty of a nation. (11).

प्रतिगृहं प्रतिग्रामं, ग्रामजन्यानि सन्ततम् ।
स्ववस्तूनि प्रयुञ्जीरन्, स्वाधीना देशवासिनः ॥१२॥

My countrymen living in each village and in each home, self-dependent, must use Swadeshi goods only produced in villages. (12).

स्वतन्त्राःस्वाश्रयाश्चैव, धनधान्यसमन्विताः ।
सर्वथैव हि भूयासुः, परेष्वनवलम्बिनः ॥१३॥

Sulf-sufficient and self-reliant and prosperous with wealth and food, may they be entirely independent of others. (13).

ग्रामस्थव्यवसायानां, भूयः प्रोत्साहनं वरम् ।
तेषामेव समुत्कर्षे, देशनिश्रेयसं स्मृतम् ॥१४॥

Encouragement of village-industries is very essential, because in their advancement lies the welfare of the country. (14).

पदार्थान् ग्रामजन्यांस्तु, प्रयुञ्जन्तो विशेषतः ।
नगरस्था विवृण्वन्ति, स्वदेशप्रीतिमुत्तमाम् ॥१५॥

City-people using particularly, goods produced in villages, exhibit deep love for their own country (15)

यन्त्रोत्पन्नपदार्थानां, प्रयोगो न वरं पुनः ।
तेन तु धनवृद्धिः स्याद्, धनिनामेव सर्वदा ॥१६॥

Use of goods manufactured by heavy machines is not patriotic, for it only adds to the riches of already very rich persons. (16).

स्वदेशिव्रतमित्येतन्नवो धर्मः श्रुतस्तु यः ।
अद्यत्वे सभ्यदेशेषु, स दरिद्रदयापरः ॥१७॥

The new religion of Swadeshi. which we hear about, these days, in modern civilised countries, consists in mitigation of miseries of the poor. (17).

भूयसां वृत्तिहीनानां, स्वदेशग्रामवासिनाम् ।
स्वशक्त्याभरणं श्रेयो, नेश्वराणां कदाचन ॥१८॥

It is far better to fill (the pockets of) millions of the poor, unemployed villagers of one's own country than to replenish those of the rich. (18).

मम देशो विदेशीयैः, धनाढ्यैस्तु दरिद्रितः ।
स्वसम्पत्तिविहीनःसन्, प्राणित्येव कथं कथम् ॥१९॥

My country has been impoverished by capitalists of forcign lands. Bereft of her wealth, she ekes out her existence any how. (19).

अत्र स्वदेशवस्तूनां, प्रेमा सुकृतमुत्तमम् ।
विपरीतं महापापं, जननीहननोपमम् ॥२०॥

Here in this country, love of Swadeshi goods is an act of merit. The reverse is a sinful deed equivalent to murder of one's own mother. (20).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां दारिद्र्यार्ति-
नाशनं नाम पञ्चदशोऽध्यायः

Thus in the Shriman-Mohan-Gita also entitled Ahimsa-Yoga,' the fifteenth discourse "Alleviation of the misery of poverty."

Sixteenth Discourse

श्रीभगवानुवाच

अथोद्योगान् प्रवक्ष्यामि, ग्रामसम्पादनोचितान्।
यैः पुनः सुखसम्पन्ना, भवेयुर्ग्रामवासिनः ॥१॥

Shri Bhagavan said

Now I shall mention a few industries that can be undertaken in villages and which can make the village-people happy and prosperous. (1).

ग्रामसंस्कृतिरेव स्यात्, संसारक्षेमकारिणी।
तामेव द्रष्टुमिच्छामि, लोकेऽस्मिन् संप्रतिष्ठिताम् ॥२॥

Civilisation of villages alone can bring happiness to the world. I want to see that established all over the earth. (2).

नागरी सभ्यता ह्येषा, वर्तमाना न मे प्रिया।
यस्यां तु धनिको दीनरुधिराणि पिपासति ॥३॥

The present urban civilisation is not very likeable to me, wherein the rich is thirsty of the blood of the poor. (3).

हन्तैतस्याः प्रभावोऽयं, यन्नराः स्वार्थकेन्द्रिताः।
परार्थमणुमप्येव, न चिकीर्षन्ति सर्वथा ॥४॥

Alas, it is the consequence of this civilisation that men being self-centred do not want to render a grain of good to others. (4).

एतान्यट्टालिकावन्ति, हर्म्याण्यभ्रंलिहानि च ।
मन्ये ग्रामकुटीराणां, दाहभस्मचितानि तु ॥५॥

These sky-scrapers and other huge balconied buildings, I think, have been constructed on the ashes of village hamlets. (5).

नायं न्यायः समाजस्य, यदल्पीयांस उद्धताः ।
उन्मत्तास्तु पदन्यासं, कुर्युः शीर्षेषु भूयसाम् ॥६॥

This is not justice of society that a few haughty and intoxicated persons should place their feet on the heads of millions of people. (6).

शुभ्राकाशवितानेषु, निर्मलानिलगन्धिषु ।
ग्रामेषु ससुखावासान्, द्रष्टुं सर्वांस्तु कामये ॥७॥

I wish to see all the people, living happily in villages under the canopy of bright heaven, fragrant with fresh breezes. (7).

अहं पुराणि सर्वत्र, प्रमार्ज्य मञ्जुलान्यथ ।
ग्रामोद्वसितान्येव, विनिर्मित्स्यामि सर्वतः ॥८॥

I wish to rehabilitate lovely villages all over the world, razing cities to the ground. (8).

प्रत्युटजं नरा नार्यः, सन्तोषतृप्तमानसाः ।
समुद्योगरताश्चैव, भवेयुर्भावना मम ॥९॥

My longing is that men and women in each hamlet may be occupied with some handicraft or other and be self-contented. (9).

स्पर्धाहीनास्तथान्योन्यप्रमोदवेदनाविदः ।
अदरिद्रा अनाढ्याश्च, समानं सौख्यमाप्नुयुः ॥१०॥

They should enjoy equal happiness, being neither too rich nor too poor, free from mutual jealousy and sharing each other's joys and sorrows. (10).

गोसंरक्षणमित्येकं, वस्त्रनिर्माणमेव च ।
कृषेः सहायकौ मुख्यौ, ग्रामोद्योगौ प्रकीर्तितौ ॥११॥

Rearing of cows and manufacture of clothes—these are two important, supplementary industries of agriculture in villages (11).

एतयोर्वस्त्रनिर्माणं, सुसाध्यं सुकरं स्मृतम् ।
किञ्च तत्कालसाध्यं स्यादल्पोपकरणाश्रितम् ॥१२॥

Of these two, manufacture of clothes can be easily taken up and accomplished. Besides it can be managed atonce and requires assistance of small appliances only. (12).

गृहेष्वेव हि तत्सिद्धिः, बालैर्वृद्धैस्तथा स्त्रिभिः ।
न च क्लिष्टश्रमापेक्षं, न वा वृष्ट्याद्यागमाश्रयम् ॥१३॥

It can also be carried on even in homes by children, women and old men. And it does not demand hard labour; nor is it dependent on rainfall etc. (13).

नैतद् यन्त्रप्रतिस्पर्धा-विनाशभावनोत्थितम् ।
सहायकं कृषेः किञ्च, रिक्तकालोपयोगकृत् ॥१४॥

It is not born out of jealousy towards machinery.

It is only to suppliment agriculture and to utilise the spare time.

न वा पुष्कलवित्तस्य, तेनाशा महती भवेत् ।
न धनाढ्यो भवेत् कश्चित्, सूत्रचक्रप्रयोजकः ॥१५॥

By this, there is no high hope of amassing huge wealth. Never has any spinner or weaver become an opulent man. (15).

एतेन वित्तवैषम्यं, विनश्येत् कष्टकारणम् ।
संसारे चार्थिकी शान्तिः, स्थाप्येत स्थेयसी पुनः ॥१६॥

Through this, inequality of wealth which is the root-cause of all troubles-will vanish and permanent economic peace be established in the world. (16).

पुनरुद्धरणे चास्योपकारो भूयसां भवेत् ।
कोटिशः पुरुषा नार्यो, लभरेन्नुपजीविकाम् ॥१७॥

By its revival millions will be benefited. Crores of men and women will secure livelihood. (17.)

केवलं कृषिका नैव, तत्तका लोहकारकाः ।
कार्पासमार्जकाश्चैव, रजका वृत्तिमाप्नुयुः ॥१८॥

Not only cultivators of land, but also artisans, blacksmiths, cotton-growers and dyers will get employment. (18).

अन्येऽल्पव्यवसायाश्च, ग्रहा ग्रहपतिं यथा ।
बसनोद्योगमाकृष्टा, उपस्थास्यन्ति सत्वरम् ॥१९॥

Other petty industries as well will atonce be

attracted to this (pivotal industry of spinning and weaving) as planets are to sun. (19).

सूत्रचक्रस्य निह्रादः, समुत्तिष्ठन् गृहे गृहे ।
मधुरं मन्द्रसङ्गीतं, सुभगं जनयिष्यति ॥२०॥

The humming of spinning wheel, arising in every house will produce a sweet and melodious music. (20.)

कामये भारतं सर्वं, तत्सङ्गीतसुगुञ्जितम् ।
कुञ्जं मञ्जुनिनादानां, भूयः स्यान्नन्दनं वनम् ॥२१॥

I wish that the whole of Bharata, echoing with music may become once more a celestial garden, with groves resounding with mellifluous ecstasies. (21.)

सूत्रचक्रस्वरैर्मुग्धाः, भवेयुर्ग्रामवासिनः ।
नगरस्था अपि प्रीताः, शृणुयुः गीतमुत्तमम् ॥२२॥

Villagers as well as city-people, being enraptured by the music of spinning wheel, may listen to its melodies. (22).

यज्ञार्थमेव तत्कुर्युर्दरिद्रदेवपूजनम् ।
नारायणो नराणां हि, यज्ञेन संप्रसीदति ॥२३॥

They may do so for the sake of performing a sacrificial act i. e. worship of God of the poor. God is certainly pleased with men, performing this sacrifice. (23).

धर्मोऽयं शाश्वतः प्रोक्तो, यत्स्याद्दीनार्तिनाशनम् ।
[illegible] ॥२४॥

What is known as alleviation of human sufferings is verily an eternal religion. A person practising even a part of it, is saved from damnation. (24).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां दारिद्र्यार्तिनाशनं नाम षोडशोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also Ahimsa-Yoga, the sixteenth discourse 'Alleviation of the misery of poverty.'

Seventeenth Discourse

राजेन्द्र उवाच

त्रिविधतापतप्तांस्त्वं, दीनानुद्धर्तुमिच्छसि ।
अस्पृश्या दलिताः किन्न, कृपायास्तव भाजनम् ॥१॥

Rajendra said

Thou desirest to uplift the poor, suffering from threefold miseries. Are not the untouchables i.e., the depressed classes, object of thy commiseration ? (1).

अनुकम्प्यां दशां दृष्ट्वा, तेषां परमदुःखिताम् ।
हृदयं कम्पमानं मे, वाष्पायेते भृशं दृशौ ॥२॥

Observing their pitiable, most wretched condition, my heart trembles and my eyes are full of tears. (2).

भारतं यदि नाद्यापि, स्वाधीन्यमधिगच्छति ।
विदधानः पराधीनान्, परांस्तु नात्र विस्मयः ॥३॥

If Bharata, having made others slaves does not even today get Swarajya, there is no surprise in this(3).

श्रीभगवानुवाच

हन्त राजेन्द्र तथ्यं ते, कथनं सर्वथोचितम् ।
स्वदेशदलितान् वीक्ष्य, चेतो मेऽत्यन्तचिन्तितम् ॥४॥

Shri Bhagavan said

Yes, Rajendra, what thou sayest is true and correct. My mind is most perturbed to see the depressed people of my country. (4).

अविद्याव्याधिदारिद्र्य-सन्तापैरतितापिताः ।
अनाचारैः समाजस्य, किञ्चाथ संप्रपीडिताः ॥५॥
कथं ते दलिता न स्युः, कृपाया मम भाजनम् ।
समुद्धाराय तेषां तु, प्रयतेऽहमहर्निशम् ॥६॥

How the depressed people be not an object of my commiseration who are suffering from miseries of ignorance, disease and poverty and who are being crushed under atrocities of society. I am striving my utmost, day and night, to uplift them. (5, 6).

देशस्यासम्भवं मन्ये, तेषामुद्धारमन्तरा ।
स्वातन्त्र्यं भारतस्यास्य, समुत्कर्षं तथेप्सितम् ॥७॥

Without their emancipation, I consider the desired emancipation and advancement, of my country, Bharata, impossible. (7).

अस्पृश्यता महापापं, सैषा स्यात् किल्विषं महत् ।
स्वधर्ममवगच्छामि, ध्रुवं तस्या निवारणम् ।।८।।

Untouchability is a great sin. It is a great blot. I deem its abolition as my sacred duty. (8).

दलितानां तु दीनानामार्तिनाशाय सन्ततम् ।
अप्युत्स्रष्टुं निजप्राणान्, सर्वदाऽहं समुद्यतः ।।९।।

I am always ready even to lay down my life for the alleviation of sufferings of the poor untouchables. (9)

यथाऽहमवबुध्ये स्वं, श्रौतस्मार्तं सनातनम् ।
हिन्दूधर्मं न पश्यामि, तस्मिन् सङ्कीर्णतालवम् ।।१०।।

As I understand my Hinduism—the ancient religion of Shurutis and Smritis, I do not see the slightest tinge of illberality therein. (10).

"विद्याविनयसम्पन्ने, ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाकेच, पण्डिताः समदर्शिनः" ।।११।।

"Sages look equally on a Brahman adorned with learning and humility, a cow, an elephant and even a dog and an outcast." (11).

इत्येषा पावनी वाणी, श्रीमद्भगवतः स्वयम् ।
सर्वेषां प्राणिनां लोके, समत्वख्यापिनी शुभा ।।१२।।

This holy decree of the Lord himself, establishes just equality of all beings in the world. (12).

समुदायशरीरस्य, प्राणिनोऽवयवाः स्मृताः ।
गरीयस्त्वं न कस्यापि, विशेषावयवस्य तु ॥१३॥

Individuals are limbs of the social organism. There is no superiority of any particular limb. (13).

उत्तमाङ्गमिति ख्यातं, शिरस्तु प्राकृतैर्जनैः ।
शरीरशास्त्रिभिः प्रोक्तौ, पादौ देहावलम्बकौ ॥१४॥

The head is called by commonfolks as the best part of the body. But feet have been held by physiologists as the main support of organism. (14).

न कामये पुनर्जन्म, यदि जायेय कर्हिचित् ।
अस्पृश्येषु प्रियं जन्म, तद्दुःखवेदनाकृते ॥१५॥

I do not wish to be re-born. But if I may be born anywhere, I love my birth among untouchables in order to understand and share their sufferings. (15).

अस्पृश्यता न धर्मस्य, कश्चिदंशः प्रतिश्रुतः ।
सैषा मन्ये महादोषो, ह्यन्धविश्वाससंश्रितः ॥१६॥

Untouchability is not a part of religion. I think, it is the blackest crime, resting on blind faith. (16).

वेदानाञ्चान्यशास्त्राणां, नैषोऽभ्युपगमो मतः ।
उत्सृजेयं तु तं धर्मं, यस्त्वस्पृश्यत्वशासकः ॥१७॥

This is not a doctrine of the Vedas or other scriptures. I may renounce that faith which ordains untouchability. (17).

अहिंसाया निषेधः स्यादस्पृश्यत्वेन जन्मतः ।
सर्वभूतात्मभावस्य व्यभिचारो भवेदथ ॥१८॥

The principle of non-violence is impugned by untouchability based on birth. Besides there is involved contradiction of the principle of equal-souled-ness.(18.)

मूलेऽस्य संयमो नैव, समत्वविनयात्मकः ।
अवष्टम्भोऽभिमानश्च, स्वमिथ्यागौरवोत्थितः ॥१९॥

In its root there is no self-restraint, based on equality and humility. But there are haughtiness and intoxication arising from false sense of egotism. (19).

उत्सवेष्वापणेष्वेव, रथ्यासु मन्दिरेषु च ।
धर्मशालासु कूपेषु, विद्यापीठेषु वेदिषु ॥२०॥
तीर्थेषु परिषत्स्वेव, जलस्थानेषु सर्वथा ।
अस्पृश्यानां प्रवेशस्या-धिकारः स्यात् समः सदा ॥२१॥

In festivals, bazars, streets, temples, dharmshalas, or wells, in schools, or sacrificial altars, in holy tirthas, in assemblies and in other public places—untouchables have absolutely equal right of entrance. (20, 21).

देवदर्शनपूजाया अधिकारः समस्तथा ।
विवेकं कुर्वते नैव, स्पृश्यास्पृश्येषु देवताः ॥२२॥

They have also equal right of deva-darshan and worship. Gods do not make any distinction between touchables and untouchables. (22).

सहस्राधिकवर्षेभ्यो, व्यवहारैरमानुषैः ।
दलिता उच्चवर्णानामधिकारैः प्रवञ्चिताः ॥२३॥

For thousands of years, depressed people have been deprived of their ordained caste-privileges, as a result of inhuman treatment (accorded to them). (23.)

पतिताः करुणार्हास्ते, हन्त बोधन्ति नाधुना ।
निर्दयं दासतां नीताः, स्वोत्थानाभ्युदयक्रमम् ॥२४॥

Alas, now these pitiable, disinherited people, bound down to slavery, do not know the way of their self-regeneration. (24).

मन्ये संस्कारवद्वर्णा अवर्णोत्तरदायिनः ।
त एवार्हन्त्यवर्णानां, कर्तुमुद्धारमादितः ॥२५॥

I hold these (so-called) high-caste people responsible for the casteless people. The former are under obligation to redeem the casteless from the very beginning. (25).

परम्परागतानाञ्च, वृत्तीनां त्याजने न तु ।
चर्मकृन्मार्जकादीनां, समाजस्य शुभं भवेत् ॥२६॥

Society's welfare does not lie in making (casteless people) to renounce their traditional occupations, i. e., those of cobbler, sweeper etc. (26),

यत्किञ्चिदपि कुर्वन्तः, कर्म स्वजीविकाकृते ।
अस्पृश्या गर्हणीया,न, भवेयुरिति मे मतिः ॥२७॥

My belief is that none should be untouchable or contemptible, doing whatever occupation for earning his livelihood. (27).

समाजं तादृशं भूयो, दिदृक्षेऽहं प्रतिष्ठितम् ।
यस्मिंस्तु समसम्मानाः, सर्वे स्वाधीन्यमाप्नुयुः ॥२८॥

I want that kind of social order, established in the world, in which all enjoying equal respect should live a life of freedom. (28).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायामस्पृश्यार्ति-
नाशनं नाम सप्तदशोऽध्यायः

Thus in the Shriman-Mohan-Gita entitled also
Ahimsa-Yoga, the seventeenth discourse,
"Alleviation of miseries of the untouchables."

Eighteenth Discourse

राजेन्द्र उवाच

समाजं कीदृशं देव, भूयो निर्मातुमिच्छसि ।
जिज्ञासेऽहं समाजस्य, योजनां ते चिकीर्षिताम् ॥१॥

Rajendra said

My lord, what kind of social order, thou desirest to rebuild. I wish to know the plan of society, proposed by thee.

रामराज्यमिति ख्यातं, समाजं यं त्वमिच्छसि ।
स्वरूपं कीदृशं तस्य, कस्तस्याधार उत्तमः ॥२॥

The type of society, called Ramrajya, which thou wishes to establish—what is its form and what is its foundation ? (2).

श्रीभगवानुवाच

अहिंसा मे समाजस्य, भवेदाधार उत्तमः ।

अन्ताराष्ट्रव्यवस्थायाः, राष्ट्रियान्तर्व्यवस्थितेः ॥३॥

Shri Bhagavan said

Non-violence is the firm foundation of my social order. It will also be the foundation of international order and a nation's internal order. (3).

राष्ट्ररक्षाकृते नैवावश्यकं सैनिकं बलम् ।

आयुधान्यपि भूयांसि, मन्ये व्यर्थानि सर्वथा ॥४॥

Armed forces are not very necessary for the protection of a nation. I consider armament also absolutely useless. (4).

संग्रामाः प्रशमिष्यन्ति, समाजे तु निरायुधे ।

निरस्त्रा न निरस्त्रेषु, प्रहरन्ति कदाचन ॥५॥

Wars will cease in a disarmed world. Armless people do not attack others, who are also armless. (5.)

अवस्कन्दन्निरस्त्रेषु, त्वाततायी भवेन्नरः ।

तस्याप्यहिंसया श्रेयान् , वधो न प्रतिहिंसया ॥६॥

A man attacking an armless people is a tyrant. Slaying him also by non-violence is better than by revengeful violence. (6).

नृशंसस्य नृशंसत्त्वं शक्यं हन्तुमहिंसया ।
स्नेहाग्नौ गलति ग्रावा, वज्रस्य हृदयं तथा ॥७॥

The tyranny of a tyrant can be killed by non-violence. Even a stone and a heart of thunderbolt can melt in the fire af love. (7).

अन्तर्जातीयसंघर्षा अन्योन्यद्वेषसंश्रिताः ।
अन्योन्यसंशयैर्जाताः, वैमनस्यसमुत्थिताः ॥८॥

International strifes rest on mutual hatred. They arise from mutual jealousies and suspicions. (8).

एतेषामुपसंहारो, न भवेज्जातु हिंसया ।
समिद्भिर्जायते तेजो-भूयस्त्वं जातवेदसः ॥६॥

These can never be terminated by violence. Fire is enkindled all the more by putting of fuel into it, (9).

निरस्त्रीकरणं सर्व-देशानां शान्तिसाधनम् ।
निरिध्मत्वं समिद्धाग्नेर्यथा शमनसाधनम् ॥१०॥

Disarmament of all nations is the surest means of peace, as withdrawing of fuel is the surest means of extinguishing fire. (10).

तथैव सैनिकीं शिक्षां, मन्ये नूनं निरर्थिकाम् ।
न ह्यन्योन्यघातस्य, शिक्षा कल्याणिनी भवेत् ॥११॥

Likewise I consider military education to be meaningless. An education teaching mutual destruction cannot be conducive to happiness. (11).

अहिंसां द्रष्टुमिच्छामि, सर्वराष्ट्रोररीकृताम् ।
नीतिं कलहनिर्णेत्रीं, प्रणेत्रीं विश्वसम्पदाम् ॥१२॥

I wish to see non-violence adopted by all states as an instrument of international policy, deciding all disputes and ushering in universal peace. (32).

प्रतिदेशं स्वराज्यं च, कामये संप्रतिष्ठितम् ।
स्वशासनाधिकारः स्यात्, सर्वेषां राष्ट्रवासिनाम् ॥१३॥

I desire also self-rule established in every country. Peoples of all states should have the right of self-government. (13).

न जातु जगति श्रेयः, स्यादिह परशासनम् ।
परसाम्राज्यलिप्सा हि, संसारयुद्धकारणम् ॥१४॥

The rule of foreign nation can never be good. Imperialistic lust is the root-cause of all international strifes. (14).

सर्वं राष्ट्रं स्वदेशस्थं, स्वस्वप्रकृतिसंश्रितम् ।
स्वगृहस्य व्यवस्थां तु, स्वयं कुर्यादबाधितम् ॥१५॥

All states settled in their own countries, resting on their own respective geniuses, shall manage their own domestic affairs unimpeded by any interference. (15).

जाने राष्ट्रव्यवस्थां तां, शुभां परमशोभनाम् ।
यस्यां तु जनतायाः स्याद्, भूयः कल्याणसाधनम् ॥१६॥

I consider that form of government to be good and

sound, wherein greatest good of the greatest number of people is ensured. (16).

न चाहमभिनन्दामि, शासनं त्वेकतन्त्रकम् ।
एकसत्तात्मके राज्ये, प्रजाः स्युः परतन्त्रिताः ॥१७॥

I do not approve of despotic form of government. People become subervient in a state autocratically administered. (17).

प्रजातन्त्रप्रणाली स्याज्जनसामान्यसम्मता ।
स्वतन्त्राः स्युः प्रजाः सर्वाः, यस्यामात्मनियन्त्रिताः ॥१८॥

Democracy is the most popular form of government, wherein all the people are free and self-governed. (18).

तदादर्शस्वराज्यं तु, रामराज्यं मतं मम ।
यस्मिन्न्यायस्य धर्मस्य, प्रेम्णश्च शासनं भवेत् ॥१६॥

That ideal self-government is Ramarajya of my conception, wherein there is rule of justice, equity and love. (19).

रामराज्ये न सम्पत्तिरगणितैकतो भवेत् ।
परतोऽकिञ्चनत्वस्य दृश्यं कारुणिकं न च ॥२०॥

In Ramarajya there is not a mass of wealth on one side and a piteous scene of destitution on the other.(20).

न तस्मिंस्तु क्षुधार्तः स्यान्न कश्चिद् व्याधिपीडितः ।
नैवाविद्यातमोमग्नो, रामराज्ये सुशासिते ॥२१॥

In that well-governed Ramarajya,[1] no one suffers from hunger, no one is oppressed by maladies, nor any one is sunk in the darkness of ignorance. (21).

पशुबलप्रयोगश्च, तस्मिन्नत्यन्तवर्जितः ।
स्यात् प्रीत्यां सहयोगे च, शासनस्य समाश्रयः ॥२२॥

Therein, use of brutal power is entirely forbidden. Government rests on love and co-operation. (22).

रामराज्येऽल्पजातीनां, न जात्वभिभवो भवेत् ।
रक्षणं महतीभिः स्यात्तद्धितानां तु सर्वदा ॥२३॥

In Ramarajya, there is no coercion of minorities by majorities. Their interests rather receive protection at the hands of majorities. (23).

प्रजायाः प्रजया तस्मिन्, प्रजायै शासनं भवेत् ।
अशेषजनकल्याणं, तदुद्देशः शुभो भवेत् ॥२४॥

Therein, government is of the people, by the people and for the people. Its noble end is to promote welfare of all the people, to the exclusion of none. (24).

तद्राष्ट्रस्य महाध्यक्षो, विज्ञातो राष्ट्रनायकः ।
नृपतिर्वा प्रजायाः स्यात्, यथार्थो मुख्यसेवकः ॥२५॥

The head of such a state is known as president or king, who in reality is the foremost servant of the people. (25).

स कल्याणमतिर्नित्यं, जनकल्याणचिन्तकः ।
परार्थसाधने लग्नः, सदा स्वार्थपराङ्मुखः ॥२६॥

His mind is always fixed on people's good. He is deeply anxious for people's welfare. He is busy in rendering service to others and is always averse to self-interest. (26).

प्रजासु निवसंस्तासां, सुखदुःखानि वेदयन् ।
निजामोदप्रमोदेषु, वित्तं व्यर्थयते न सः ॥२७॥

He lives among his people, shares their joys and sorrows and does not squander away money on his personal comforts and luxuries. (27).

न च पीडयते लोकानधिकारबलैर्वृथा ।
भिक्षुकश्चापि सन्नास्ते, कामं राष्ट्रस्य नायकः ॥२८॥

He does not unnecessarily persecutes his people by the might of his prerogatives. Even a master of the state, he lives the life of a mendicant. (28).

रामराज्यसमाजे न, शास्तुर्दण्डभयं भवेत् ।
स्वयं न्यायेन धर्मेण, वर्तन्ते हि प्रजाजनाः ॥२९॥

In the regime of Ramarajya, there is no fear of punishment from the ruler. People themselves live justly and righteously. (29).

अहिंसके समाजेऽस्मिन्नाधिकारप्रिया नराः।
सर्वे धर्मं विदित्वा स्वमनुतिष्ठन्ति तं सदा ॥३०॥

In the non-violent socicty men are not fond of rights. All knowing their duties discharge them constantly. (30).

न तस्मिन्नलसः कश्चिद्, भवेद्वा न निरुद्यमः।
स्वप्रस्वेदार्जितां वृत्तिं, भुञ्जते श्रमिणो जनाः ॥३१॥

None is a parasite therein, nor any one a do-nothing fellow. All people labour and earn their living by sweat of their brows. (31).

प्राचुर्यं चापि सम्पत्तेः, न स्यादालस्यकारणम्।
नश्येदैश्वर्यवैषम्यं, रामराज्ये प्रतिष्ठिते ॥३२॥

Accumulation of wealth is not a cause of parasitism. Inequality of wealth will vanish when Ramarajya is established. (32).

स्वकर्मणां फलं सर्वे, लभन्ते न्यायसम्मतम्।
कार्याभावाच्च नैष्कर्म्यं, नहि कश्चित्तु गच्छति ॥३३॥

All will reap fruits of their labours rightfully. None will be unemployed on account of lack of occupation. (33).

सर्वे वर्णास्तथा वर्गाः, समाजा जातयोऽथ च।
समभावेन निर्वैराः, निवसन्ति परस्परम् ॥३४॥

All castes, classes, groups and communities will live together amicably and peacefully. (34).

न धार्मिकविरोधानां, रामराज्ये समुद्भवः ।
नार्थिकप्रतिस्पर्धानां, जघन्यं स्यात् प्रदर्शनम् ।।३५।।

There will be no outbursts of religious strifes in Ramarajya. Nor will there be ugly exhibitions of economic rivalries. (35).

किञ्चोच्चावचवर्णानां, भवेत् सम्यक् समन्वयः ।
तथैव वर्णधर्माणां, सामञ्जस्यं च मञ्जुलम् ।।३६।।

There will be a nice harmony among the various castes and a beautiful concordance in their respective duties. (36).

वर्णधर्ममहं जाने, स्वस्ववृत्तिप्रवर्तनम् ।
यच्च नीत्यविरुद्धं स्यात्, स्वधर्मभावनोत्थितम् ।।३७।।

Duties of different castes consists in carrying on their respective occupations, which should not militate against canons of justice and should originate from religious instincts. (37).

धर्मोऽयं नाधिकारोऽस्ति, स चानुष्ठानसुन्दरः ।
उदरपूरणं तेन, भवेद् धर्मेण वा न वा ।।३८।।

Duties are not rights. Their beauty lies in their

doing. While discharging them, one may or may not be able to make a living. (38).

अस्यां धर्मव्यवस्थायां, ब्राह्मणो ब्रह्मविद् भवेत् ।
प्रसारे ब्रह्मविद्यायाः, यत्नवानात्मसंयतः ॥३९॥

Under this code of ethics, a Brahmana should be a seeker of God. He should strive with self-restraint, for dissemination of spiritual knowledge. (39).

प्रजायाः पालनं कुर्युः, क्षत्रिया राष्ट्ररक्षकाः ।
स तेषां पावनो धर्मो, जीविका नैव केवलम् ॥४०॥

Kshatriyas as guardians of state should protect the people. This is their sacred obligation and not a mere occupation. (40).

वैश्याः कुर्युः कृषि पाशु-पाल्यं वाणिज्यमेव च ।
प्रजाकल्याणनिष्पत्त्यै, न वित्तसञ्चिचीषया ॥४१॥

Vaishyas should carry on agriculture, cattle-rearing and commerce with a view to bring about people's well-being and not with a desire to amass wealth only. (41).

शूद्रा अपि समाजस्य, कल्याणं परिचर्यया ।
आचरेयुः स्वभावेन, सेवाधर्मविशारदाः ॥४२॥

Shudras also must promote the welfare of society

by rendering service, as they are instinctively well-versed in religion of service. (42).

न नश्येयुर्द्रढ़ीयांसः, पूर्वजन्माशयोत्कराः ।
स्वां वृत्तिमनुवर्तेरन्, वर्णाः संस्कारसंस्कृताः ॥४३॥

Deep impressions of previous births do not vanish. Let castes follow their respective occupations, equipped with hereditary efficiency. (43).

ऋषिभिः पूर्वजैः प्रोक्तो, जन्मना वर्णनिर्णयः ।
प्रोक्ता वर्णान्तरप्राप्तिस्तीव्रैरपि च कर्मभिः ॥४४॥

Caste has been decided by ancient sages as based on birth, but acquiring of another caste by dint of assiduous labours also is enjoined. (44).

न च कस्यापि वर्णस्य, वैशिष्ट्यमाप्तसम्मतम् ।
सर्वे वर्णा द्विजाः शूद्राः, स्वस्वधर्मरताः समाः ॥४५॥

No superiority of any particular caste is recognised by sages. All castes—dvijas and shudras, devoted to their respective occupations are equal. (45).

स्वामित्वं न च कस्यापि, सर्वे समाजसेवकाः ।
वर्णाः श्रमविभागार्थं, सृष्टा विश्वसृजा पुरा ॥४६॥

None enjoys overlordship. All are servants of

society. God created castes in the beginning for the sake of division of labour. (46).

न वर्गाणामिवैतेषां, विनाशो धर्मसम्मतः ।
वर्णानां समताधर्मो, वैषम्यस्य नियामकः ॥४७॥

As of classes, abolition of castes also is not approved of by religion. Equality prescribed for castes will put a check on inequality. (47).

किञ्च प्रोक्ता इमे वर्णा अन्योन्यस्य सुपूरकाः ।
अपूर्णोऽन्यतमो ह्येषामितरेणं विवर्जितः ॥४८॥

Moreover these castes are said to be complimentary to each other. Any of these is incomplete without the other. (48).

सार्वजनिकसम्पत्तेः, वर्णाः संरक्षकाः स्मृताः ।
परस्परोपकाराय, वित्तं कस्यापि न स्वकम् ॥४९॥

Castes are guardians of national wealth for mutual benefit. Wealth is no one's exclusive possession. (49).

शूद्रा अकिञ्चनाः सन्तः, द्विजैर्दासत्वमापिताः ।
मन्येऽनेनैव पापेन, स्वयं ते दासतां गताः ॥५०॥

Shudras being poor were reduced to slavery by high caste people, who, I think, have themselves

been reduced to slavery for that very sin.'(50).

साम्यवादिसमाजे मे, 'धर्ममूले सुशासिते ।
धनोच्चावचभेदानां, भवेदत्यन्तसंक्षयः ॥५१॥

In my socialistic order, based on religion, enjoy ing good government, there will be complete extinct-ion of disparities of wealth. (51).

मम वर्णाः प्रियाः सर्वे, प्रेयांसो धर्मसुस्थिराः ।
पीडिता अपि धर्मस्थाः, शूद्राः प्रियतमा मम ॥५२॥

To me all castes are dear, but dearer are those which are devoted to their duties. Dearest to me are Shudras, who although persecuted, are yet cling-ing to their dharma. (52).

वर्णधर्मसमुद्धारं, दिदृक्षेऽहं नवे युगे ।
अपि चाश्रमधर्माणामुद्धारं कामये पुनः ॥५३॥

I wish to see the revival of caste-system in the New Era. I wish also the revival of Ashram-dharma. (53).

ब्रह्मचर्याश्रमस्तेषां, वरिष्ठः संयमात्मकः ।
गृहस्थस्य वनस्थस्य, संन्यासस्य दृढाश्रयः ॥५४॥

Of these Ashramas, Brahmacharya is the noblest,

resting on self-restraint and being a firm foundation of Grihastha, Vanaprastha and Samnyasa. (54).

अष्टादशसमाः कन्याः, युवानः पञ्चविंशतिम् ।
वर्षाणि ब्रह्मचर्येण, यापयेयुः स्वजीवनम् ॥५५॥

Maidens till eighteen years and boys till twenty-five years, should pass their lives with celebacy or Brahmacharya. (55).

गृहाश्रमप्रवेशेऽपि, संयमो भूषणं स्मृतम् ।
सन्तानतन्त्वविच्छेदो, विवाहस्य प्रयोजनम् ॥५६॥

Self-restraint is said to be an ornament of even married life. The object of marriage is not to allow a break in the continuity of family-line. (56).

विवाहो धर्मसम्बन्धः, पशुप्रेम न केवलम् ।
धर्म्यं परिणयं जाने, सात्विकप्रणयाश्रितम् ॥५७॥

Wedding is a bond of duty and not mere bestial love. I consider that to be an ideal marriage which rests on pure and passion-free love. (57).

गृहेषु पुरुषस्त्रीणामधिकारः समो मतः ।
नार्यस्तु पशवो नैव, नराणां भोगसाधनम् ॥५८॥

In homes, rights of men and women are equal. Women are not beasts—only means of men's carnal

gratification. (58).

अबला नापि नार्यः स्युर्दयापात्राणि केवलम् ।
सबला शक्तिरूपिण्यो, देव्यस्ता दिव्यतेजसः ॥५६॥

Nor are women helpless creatures—objects of compassion only. They are goddesses of Shakti—powerful and radiant with divine glory. (59).

संप्राप्तवयसां पुंसां, यत्स्वातन्त्र्यमुदाहृतम् ।
मर्यादितं तदेव स्यात्, स्त्रीणामप्युचितं किल ॥६०॥

What restrained freedom is allowed for grown up men, that also is permissible for women. (60).

न दोषो भ्रमणे तासां, न वा वृत्तेरुपार्जने ।
न सभानां सदस्यत्वे, न लोकहितकर्मणि ॥६१॥

There is no harm in their going about, nor in their earning livelihood, nor in their becoming members of parliaments nor in their engaging themselves in affairs of public good. (61).

पुरुषैः परुषैः शश्वत्, स्त्रीजातेरवधीरणम् ।
नृशंसशासनं मन्ये, देशाधःपातकारणम् ॥६२॥

I consider trampling down of womanhood and cruel domination over it by merciless men—as the cause of country's degeneration. (62).

रामराज्यसमाजे मे, नारीणां न तिरस्क्रिया ।
विधवानामनाथानां, न स्यात् करुणरोदनम् ॥६३॥

In my Ramarajya-regime, there will be no disrespect of womanhood. Nor will there be heard any piteous cries of helpless widows. (63).

अहिंसाव्रतिनः सर्वे, दयाधर्मे तु दीक्षिताः ।
प्रेम्णा संप्लावयिष्यन्ति, समस्तं वसुधातलम् ॥६४॥

All people, pledged to non-violence and initated into religion of mercy, will inundate the whole earth with love. (64).

स्त्रियो वालास्तथा वृद्धा।असहायाश्च दुर्विधाः ।
सर्वे मम समाजस्य, कृपापात्राणि सर्वथा ॥६५॥

Women, children and old men who are helpless and poor—all will be objects of sympathy in my social order. (65).

नैवान्यायो न वाऽधर्मो, न स्वार्थो न नृशंसता ।
न चान्यधनगर्धा स्यात्, समाजे मच्चिकीर्षिते ॥६६॥

In my planned social order there will be no injustice, no unrighteousness, no selfishness, no tyranny and no avariciousness for another's wealth. (66).

न मे स्तेनः समाजे स्यान्न कदर्यो न मद्यपः ।
न दरिद्रो न चाविद्वान्, न व्याधिक्लेशपीडितः ॥६७॥

In my society, there will be no thief, no coward, no drunkard, no destitute, no illiterate person and none suffering from misries of diseases. (67).

सर्वे स्युः सुखिनस्तुष्टाः, नीरोगा विद्यया युताः ।
रामराज्यसमाजे मे, प्रमोदन्तां प्रजाजनाः ॥६८॥

May all be happy, contented, healthy and learned. In my Ramarajya-regime may all the people rejoice. (68).

तादृशं सर्वसम्पन्नं, समाजं भारते मम ।
स्थापितं द्रष्टुमिच्छामि, स्वराज्यस्थापनाश्रितम् ॥६९॥

I want that ideal social order established in my Bharata, which can be constructed on the foundation of self-government. (69).

तदहं तत्स्वराज्यस्य, स्थापनायै दिवानिशम् ।
प्रयते प्रयतेनाहमहिंसायोगवर्त्मना ॥७०॥

This is why, I endeavour, day and night, for the establishment of self-government by pursuing the sacred path of Ahimsa-Yoga. (70).

अतः स्वाधीनतायुद्धं, कुर्वाणोऽस्मि निरन्तरम्।
एतद्द्वारेण संसार-कल्याणं कर्तुमिच्छुकः ॥७१॥

Therefore I am engaged in fighting incessantly the battle of independence. Through this, I wish to achieve the welfare of the world. (71).

कच्चिदेतच्छ्रुतं सम्यक्, त्वयैकाग्रेण चेतसा।
कच्चिदज्ञानमोहस्ते, राजेन्द्र नष्टतां गतः ॥७२॥

Hath this been heard by thee attentively, with concentrated mind? Hath thy delusion born of ignorance been dispelled, O Rajendra? (72).

राजेन्द्र उवाच

नष्टो मोहः स्मृतिर्लब्धा, त्वत्प्रसादात्तु मोहन।
स्थितोऽस्मि गतसन्देहः, करिष्ये वचनं तव ॥७३॥

Dispelled is my delusion. I have gained knowledge, through thy grace, O Mohan. I am firm, my doubts have fled away. I will act according to thy word. (73).

दीनबन्धुरुवाच

इत्येतां पावनीं वाणीं, मोहनस्य महात्मनः।
गुरुदेवादहमश्रौषं, पुण्यां कल्याणिनीं शुभाम्॥७४॥

O Gurudev, I heard this sacred discourse of Mahatma Mohan, which purifies, blesses and edifies. (74).

प्रसादाच्छ्रुतवानेतदिन्द्रस्य गुह्यमुत्तमम् ।
अहिंसायोगिनोऽहिंसायोगं हि मोहनात् स्वयम् ।।७५।।

By the favour of Indra, I listened to this supreme secret, the Yoga of non-violence, from Mohan himself, the non-violent Yogin (75).

संस्मृत्य गुरुदेवाहं, संवादमिममद्भुतम् ।
मुहुर्हृष्यामि राजेन्द्र-मोहनयोः परस्परम् ।।७६।।

O Gurudev, remembering this marvellous dialogue between Mohan and Rajendra, I rejoice again and again. (76).

तच्च संस्मृत्य संस्मृत्य, रूपमध्यात्मसुन्दरम् ।
मोहनं मोहनस्याहं, संहृष्यामि पुनः पुनः ।।७७।।

Remembering again and again that enchanting form of Mohan, covered with spiritual glory!, I rejoice again and again. (77).

मोहनः सत्यसत्वस्थः, सत्यं विजयते तमाम्।
नायको मोहनो यत्र, विजयस्तत्र वै ध्रुवः ॥७८॥

Mohan stands on the firm foundation of Truth. Truth always truimphs. Wherever Mohan is the supreme commander, there victory is assured. (78).

इति श्रीमन्मोहनगीतायामहिंसायोगाख्यायां रामराज्यसमाजनिर्माणं नामाष्टादशोऽध्यायः

Thus in the Shriman-Mohan-Gita also entitled
Ahimsa-Yoga, the eighteenth discourse
"Building of the New Order of Ramarajya."

(THE END.)

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by

INDRA.

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AHIMSA-YOGA

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श्रीमन्मोहनगीता

शुभाशिषः

महामहोपाध्यायः श्रीविधुशेखरभट्टाचार्यः शान्तिनिकेतनस्थः :—

या त्वया रचिता विद्वन्नहिंसायोगसंज्ञया ।
श्रीमन्मोहनगीता सा, प्रीणयत्यन्तरं मम ॥
इह त्वया रचनया, शक्तिः काचित्प्रदर्शिता ।
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द्योतयन्ती मनः कस्य, गीतेयं ते न मोहयेत् ॥

श्रीयुत के. एम. मुन्शीः भूतपूर्वगृहसचिवः मुम्बईस्थः—

श्रीमन्मोहनगीतापरपर्यायं "अहिंसायोग" इति नामधेयं पुस्तकं समस्तमवलोक्य नितान्तं प्रसीदति मे चेतः । इदानीन्तनानि दुर्बोधानि सर्वाण्यपि तत्वानि सरलया संस्कृतभाषया प्रतिपादितानि सन्ति, येन साधारणा अपि जना अनायासेनैव ज्ञातुं समर्था भवेयुः ।

श्लोकाः केचन पुनः सुभाषितवदध्येतॄणां कण्ठानलङ्करिष्यन्तीति मन्ये । भाविनी विश्वस्य व्यवस्था मनसि सन्तोषं जनयति । नूतनोऽयं प्रयत्नः कवीन्द्रस्य इन्द्रस्य प्रशंसामर्हति । भारते सर्वत्र विद्यालयेषु चास्य ग्रन्थस्य प्रचुरः प्रचारः स्यादिति विश्वसिमि । इति ।